

Zion's Herald

WEDNESDAY, JULY 1, 1903

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JOHN WESLEY

From painting by J. W. L. Forster. Property of the Methodist Social Union, Toronto

Epidemic of Lynching

THE lynching mania came to violent expression in a number of widely separated sections of the country last week, the victims being chiefly Negroes. The case that has attracted the greatest attention and awakened the horror of the whole country has been the lynching of the Negro, George F. White, the murderer of the eighteen-year-old Helen S. Bishop, who was burned at the stake near Wilmington, Del., June 22. A mob numbering several thousands subsequently attacked the jail in which one of the alleged lynchers, a man by the name of Corwell, was confined, and demanded his release. Corwell was released on bail. For several days the city of Wilmington was in a ferment. The judges deferred bringing the Negro to trial on the ground that in the present state of excitement he could not obtain justice, whereupon the mob forcibly took the matter out of their hands. The majority of the ministers of Wilmington have united in adopting a resolution condemning the lynching, and by implication the incendiary utterances of a brother minister which preceded it. Wilmington has now quieted down, although the militia continue on duty.

Composition of the New Reichstag.

THE Social Democrats now have eighty seats in the German Reichstag, having gained twenty-four on the second ballot, mostly from the Conservatives and Liberals, which will give them the second place numerically in the new Reichstag. The Catholic or Centre party will hold the first position, with about a hundred members. The Agrarians have almost entirely disappeared as a party. The victory of the Socialists is interpreted as being simply a protest against the Kaiser's personal policy, and they are not likely to develop strength sufficiently to affect the tariff or to influence legislation to any great degree at present. Among the prominent members elected are Herr Barth, a leading free-trader, Eugen Richter, the Radical leader, Herr Mommsen, a son of Professor Mommsen, a Liberal, and Prince Herbert Bismarck, a son of the late Chancellor.

American Ships at Kiel

THE German Emperor arrived in the imperial yacht "Hohenzollern" at Kiel, June 24. The yacht, out of compliment to the American men-of-war at anchor in the roadstead, flew the United States ensign at the mizzen, and the royal standard at the main — a departure from usual naval practice which greatly impressed the American officers. Rear Admiral Cotton and his staff lost no time in calling on board the "Hohenzollern," a visit that was returned by Emperor William the next day. The Emperor remained over an hour on board the "Kearsarge," and expressed his intention of telegraphing President Roosevelt and complimenting him on the perfect condition in which he found the American fleet. Ambassador Tower was received by Emperor William on Thursday, and the Admiral and officers of the American squadron dined that night on board the "Hohenzollern." The chief toast proposed was one to President Roosevelt. Prepa-

rations are being made by King Edward to give the officers of the American war ships a warm welcome on their arrival at Southampton.

Peonage Convictions

THE first conviction for peonage in the United States was secured in Montgomery, Alabama, June 24, when J. W. Pace, a leading planter of Tallapoosa County, pleaded guilty in the United States Court on eleven indictments returned against him by the Federal grand jury. Attorneys for Mr. Pace filed demurrers in each case, which the court overruled. He then entered plea of guilty and appealed to the circuit court of appeals at New Orleans. On his plea of guilty he was sentenced to five years' imprisonment in each case, to be served concurrently. At Macon, Georgia, in the United States court, a fine of \$1,000 each was imposed by Judge Speer, June 24, on three young farmers who caught a negro who was in debt, gave him a whipping, and made him go to work for them. In suspending the fine under conditions the Judge said that in view of the fact that that was the first crime of the kind that was known to have occurred in Georgia, and because of the frank confession of the young men, sentence was imposed — and in part remitted — in order to convince the public that the purpose of the court is to warn and deter others from a like crime. Judge Speer declared that the problem of the times could not be solved by harsh measures.

Petition to the Czar

PRESIDENT ROOSEVELT has consented to forward the petition of the American Hebrews to the Czar, but this protest against the massacre in South Russia will not be transmitted by diplomatic channels. It will rather be the unofficial opinion of a chief official. It represents a kind of talking at Russia. Russia is not expected to be offended at the remonstrance, nor to take it too seriously. The chief value of the protest will be to give added publicity to the Kishineff massacres and to advise the Czar more clearly of their true origin and dreadful character — for some people persist in thinking that the bureau chiefs have never yet allowed the real facts in the case to come to the knowledge of the amiable young man who nominally presides over the destinies of Russia.

FACTS WORTH NOTING

Secretary Moody received, June 24, the first cable message from the Midway Islands in the Pacific. It simply announced the departure of the naval tug "Iroquois" for Honolulu, its regular station.

J. Ogden Armour has donated \$150,000 to the Armour Institute of Technology in Chicago. Leslie M. Shaw, Secretary of the Treasury, delivered an address at the recent commencement exercises of the Institute, and 71 students received diplomas.

The American Society of Mechanical Engineers, meeting at Saratoga last week, accepted the offer of Andrew Carnegie to give \$1,000,000 for a union engineering building in New York city, and placed on record its appreciation of the aim Mr. Carnegie had in view in seeking to ad-

vance by this means the interests of the profession.

High water in the Rio Grande River has driven hundreds of families from their homes in New Mexico in the region north of El Paso, Texas. The fugitives have taken refuge in the foot hills, where the heat is intolerable. Many alfalfa fields are ruined.

M. Mijatovich, the Servian Minister to Great Britain, has resigned. When questioned as to his reasons for taking this step, his only comment was: "I have no desire to give offence to the new régime by discussing their motives, but I consider that they are sufficiently obvious."

The Corales Ranch, embracing nearly 400,000 acres in the State of Chihuahua, Mexico, has been purchased by two New Yorkers for about one million dollars in Mexican money. On the ranch there are 20,000 acres under cultivation, and two towns with a population of 1,500 people.

The "American fever" is spreading so rapidly in Norway that the authorities are becoming alarmed. The country is very sparsely settled, having only about 2,000,000 inhabitants. Of these 28,000 emigrated last year, mostly to America, and the indications are that that figure will be nearly doubled this year.

M. von Plehve, the Russian Minister of the Interior, has sent a letter to Arnold White — relative to the allegation made in the London Times that the former governor of Bessarabia, General von Raaben, telegraphed to M. von Plehve three times for permission to use force against the Kishineff rioters — denying that the governor made any such request, and says that the only communications that passed between the two officials were an urgent telegram sent April 7 to Governor von Raaben forwarding the Czar's instructions immediately to end the disturbance by any means in his power, no matter how harsh, and, on the same date, a dispatch sent by M. von Plehve to the governor ordering him to declare martial law.

Bit Him

If It Had Been a Bear

Sometimes it is good to be in a position where you can turn around to your shelves and take down food that is a rebuild and life saver. A prominent grocer of Murrysville, Pa., had heard so many of his customers praising the food Grape-Nuts that he finally gave it a trial himself. He says: "For several years, up to sixteen months ago, I was hardly fit for business from indigestion, which also affected my head. My brain was dull, and I could hardly keep my books."

"One day I heard one of my customers praising the food Grape Nuts so highly that I wondered if it would fit my case; so I took a package from the shelf and said that I would use it, and even if it failed, I would not be much the loser. But before I had finished that one package such a change came over me that I thought it wonderful, and by the time three packages had been eaten I had changed so you would not believe it if I told you about it. My head grew clear and my mind strong, my memory was very much improved and I was well in every respect. I can only give you a faint idea of all the good the food has done me. It is all I eat for supper nowadays, and my family think as much of it as I do. Truly it is a great food, and if it were not a great food, it would not have done me so much good and have such a tremendous sale in my store." Name given by Postum Co., Battle Creek, Mich.

Send for particulars by mail of extension of time on the \$7,600 cooks' contest for 735 money prizes.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

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Hooker Statue Unveiled

THE State of Massachusetts paid high honors to the memory of Major-General Joseph Hooker — "Fighting Joe" — at one time commander-in-chief of the Army of the Potomac, when last Thursday a noble equestrian statue, placed upon the State House grounds, Boston, was unveiled and dedicated with simple ceremonies. The city of Boston joined with the State in paying tribute to the distinguished military leader. Governor Bates occupied his place as commander of the military forces of the State, and in the line were representatives of the national services, veterans who served with Hooker, Grand Army men, veterans of the Spanish War, and companies of cadets. Generals Miles, Merritt, Brooke, Howard, Sickles, and Webb were present. Lieutenant-Governor Curtis Guild, Jr., delivered the statue to the State, and Governor Bates accepted it. Master Joseph Hooker Wood, grandnephew of General Hooker, pulled the cord which released the veil over the statue, whereupon Battery A fired a major-general's salute of thirteen guns. A striking feature of the parade was the appearance of twenty-two veterans of the Mexican War. The colors of Hooker's old regiment of the Mexican War days were displayed. The formal dedicatory exercises took place in the evening in Mechanics Hall.

Land Bill Saved

THE session of the British House of Commons held June 24 was converted into a love-feast by the introduction by Mr. Wyndham, Chief Secretary for Ireland, of an amendment designed to remove the difficulty which had arisen over the retention in Clause 1 of a provision for a minimum price at which tenants might purchase their holdings, and permitting bargains to be made outside of the judicial zones. The original clause, as unamended, fixed in each case a minimum price below which a landlord should not be permitted to sell, no matter how much inclined he might be to do so. This concession by Mr. Wyndham may

be attributed to his appreciation of the fact that in view of the infinite variety in Irish land and in the circumstances of Irish land-owners it would be unreasonable to enforce by statute a minimum price below which land could not be sold. The amendment brought in by Mr. Wyndham was agreed to amid cheers and general congratulations, in which Sir Henry Campbell-Bannerman, the Liberal leader, joined. Later Mr. Wyndham agreed to an extension of the limit of the advances to be made to purchasers of agricultural farms from \$15,000 to \$35,000. During the session referred to various amendments were offered by the Irish members and discussed in an amicable spirit, and then withdrawn without division. In response to representations by William O'Brien that evicted tenants should be put on an equality with existing tenants, Mr. Wyndham promised to deal generously with the evicted tenants under Clause 48 and agreed to double the advances that such tenants could receive.

Library Gifts

AT the annual meeting of the American Library Association held at Niagara Falls, N. Y., last week, a report was presented showing that in the year ending May 31 a total sum of \$10,306,400 was donated for the founding and maintenance of libraries in the United States. Of this amount the sum of \$715,800 was given for general endowment funds, \$85,700 for building sites, \$6,679,000 for buildings from Andrew Carnegie, \$1,250,000 for buildings from other donors, \$108,000 for the establishment of book funds, \$101,600 for the purchase of books, and \$1,368,400 for purposes not stated.

Light-Telephony

RECENT experiments by Ernst Ruhmer, the inventor of light-telephony, have drawn attention afresh to that wonderful application of the powers of selenium to practical uses. Selenium is a substance varying in electrical resistance on exposure to light. Alexander Graham Bell was among the earlier investigators to utilize this remarkable property. Professor H. T. Simon and W. Duddell succeeded in making some successful talking arcs. Mr. Ruhmer has ingeniously combined the apparatus of Bell, Simon and Duddell, and has successfully transmitted speech over a beam of light over four miles in length. The vital part of his apparatus is a selenium cell, which responds very rapidly to variations in illumination. Two copper wires are employed, wound spirally side by side around a cylinder of porcelain which, after the wires have been covered with selenium, is placed inside of a globe

which is exhausted. The cylinder is mounted with a butt similar to an Edison incandescent lamp, and resembles a candle-lamp. In the Ruhmer experiments an arc lamp with a flaring arc six to ten millimeters long is employed, using an "E. M. F." of 220 volts. For the transmitting end Mr. Ruhmer uses a carbon transmitter and a battery superimposing waves on the arc light circuit. The beam of light is reflected to some distant point, where it is received by a parabolic reflector, in the focus of which is placed a selenium cell connected with a battery and a pair of very sensitive telephone receivers. Mr. Ruhmer has conducted extensive experiments both by night and by day, and even during fog or rain, on the outskirts of Berlin, where a huge mirror is installed in a substantially built station house.

Reception of King Peter

KING PETER arrived at Belgrade, June 24, and was received with great enthusiasm by the military and the populace. The diplomatic boycott did not dampen the ardor of the people, although it visibly annoyed the new king, whose face wore a grave look throughout the day. While passing through the city streets on his way to the cathedral the king was heartily cheered and flowers were thrown in his path. The ceremonies at the cathedral were brilliant, a large number of priests, led by the Metropolitan, taking part in the services. As a token of the submission of the temporal to the spiritual power, the king kissed the hand of the Metropolitan. The only foreign representatives who participated in the exercises of the day were the Russian and Austrian Ministers. The American Minister, Mr. Jackson, took pains to be conveniently absent at Athens, to which court he is also officially accredited. In response to an effusive speech of welcome by the Premier, M. Avakumovics, King Peter declared that his soul was filled with gratitude to God and with a consciousness of the duties that await him as king. He thanked the ministers for having "fulfilled their duties to the fatherland as the interests of the country demanded." This quasi acquiescence in the "patriotic" butchery perpetrated by the very men who have now elevated King Peter to power will hardly be regarded as a defiance to Russia or Austria, but it indicates that the present king considers himself impotent to accomplish the hard task of accepting a crown and at the same time striking down the ministers who offer it. The people of Belgrade are somewhat disappointed in the king's personality, as he is neither so imposing, forceful nor animated as the photographs they had seen had led them to expect.

THE DAY WE CELEBRATE

"O Land beloved!
My country dear, my own!
May the young heart that moved
For the weak words atone;
The mighty lyre not mine, nor the full
breath of song!
To happier sons shall these belong,
Yet doth the first and lonely voice
Of the dark down the heart rejoice,
While still the loud choir sleeps upon the
bough;
And never greater love salutes thy brow
Than his who seeks thee now."

WHATEVER weaknesses the American may have, he is loyal to his country. Patriotism runs high in his breast, and he is ready to lay down his life for his country and his flag.

This commendable patriotism pervades all sections of our land, and is found in the hearts of all classes of its inhabitants. Nothing levels all class distinctions so much as danger to our great American Republic — the republic for the establishment of which our fathers fought and died. Nothing calls forth such a universal and outspoken sentiment of resentment as an insult to the American flag — that

"Flag of the free heart's hope and home,
By angel hands to valor given;
Thy stars have lit the welkin dome,
And all thy hues were born in heaven."

We do well to thus honor our flag and to teach our children the great principles for which that flag stands; we do well to fling that flag to the breeze and to have our hearts thrilled by its glowing colors with each recurring Fourth of July; and we do well to keep in grateful remembrance those noble heroes who brought American independence to pass.

If we are making any mistake in the celebrating of our Independence Day it is in allowing fireworks and noise in general to form too large a part of our celebration. We have departed too much from the good, old-fashioned Fourth of July oratory that was of distinct value, even though some of it was rather bombastic. It at least served the good purpose of impressing upon the rising generation the real meaning of the day; and there is some danger of losing sight of that meaning in our present way of celebrating Independence Day. It would be well if that immortal Declaration of Independence could be read in every village and town and city in our land on the Fourth of July. It would be well if at least a part of the day could be given up to a quiet and dignified observance of an event that counts for so much in our history. Every child in the land should be taught the real significance of the flag on the Fourth of July, and even the "grown-ups" would do well to recall those splendid words of Henry Ward Beecher, spoken to a body of soldiers in Brooklyn:

"On the American flag, stars and beams of many-colored light shine out together. And where this flag comes, and men behold it, they see in its sacred emblazonry no ramping lions, and no fierce eagles, no embattled castles or insignia of imperial authority; they see the symbols of light. It is the banner of dawn. It means liberty; and the galley slave, the poor, oppressed conscript, the down-trod-

den creature of foreign despotism, see in the American flag that very promise and prediction of God: 'The people which sat in darkness saw a great light, and to them which sat in the region and shadow of death light is sprung up.'

"Our flag means all that our fathers meant in the Revolutionary War; it means all that the Declaration of Independence meant; it means all that the constitution of our people, organizing for justice, for liberty, and for happiness, meant. Our flag carries American ideas, American history, and American feelings. Every color means liberty, every thread means liberty; every form of star and beam or stripe of light means liberty. Not lawlessness, not license, but organized institutional liberty — liberty through law and laws for liberty! Forget not what it means, and, for the sake of its ideas, be true to your country's flag!"

BEST WAY TO HONOR WESLEY

JUST as the best way to show our love and gratitude to Christ is to put forth every effort to reproduce His life, so there is no better way of honoring Wesley than to make this bicentennial year memorable by imbibing a double portion of his intensely religious spirit. Although we are shut out by our inferior ability and opportunity from his extensive usefulness, there is no reason why we should not adopt the same principles and motives that he followed. When we come down to the closest analysis, what was it that stands out as the most distinctive characteristic of John Wesley? The completeness of his dedication of himself to God, and his unselfish, unswerving, whole-hearted devotion to duty. No one has surpassed him in this, in all the world's history, and very few have equaled him. The one grand ambition of his life was to be like Christ, to carry out Christ's plans, and to do Christ's will. Everything, with him, centres around that, and can be explained only on that basis. He was a conspicuous example of that very rare thing, a thoroughly consistent Christian, who made religion the one business of his life. His piety did not expend itself in fine phrases, or pharisaic professions, or beligerent dogmatics, or even rapturous hallelujahs — it forthwith translated itself into deeds. He listened to no compromise, attempted no middle way. Money, ease, leisure, safety, reputation, honor — all these he put his foot upon, all these he cast behind his back. He was wholly the Lord's, all for Christ and naught for self, that he might by all means save some and finish the work which the Father gave him to do.

And is not this kind of life the supremest need of the church today? Would anything solve more quickly its most pressing problems? Would anything more fully please its founder or better promote its true prosperity? And this is within our reach. Why not, then, take hold of it in earnest? Let the great meetings be held. Let the splendid eulogies be pronounced. Let the memory of the hero, the sage, the saint — all three in one — be duly magnified. But, above all, in little gatherings and in large, let there be profound, prolonged waiting upon

God for that outlook on the world which Wesley had; that view of eternity, that attachment to Jesus, that love for souls and for truth. If the year should pass without a marked uplift in devotion to God, in thorough-going, consistent Christian living, the highest results will not have been reaped from the occasion. It will be a case of saying, "Lord, Lord," without doing the deeds that should accompany the word.

A Difficult Undertaking

THE wish to provide for our readers full reports of the addresses delivered at the Wesleyan Bicentenary celebrations, both at Middletown and in Boston, was perhaps unreasonable for a paper of our size and limited facilities. The attempt was rendered the more impracticable and well-nigh impossible by the fact that the occasions were simultaneous. If they had fallen on different dates — with even a week between — it would have been comparatively easy to have handled them. However, each program was so unusually attractive, that we determined to give our readers full reports of the addresses. Each speaker is to be published in full — either in this issue or the next — from advance manuscripts forwarded by their authors or from stenographic reports. To achieve this undertaking eight pages have been added to this issue of the HERALD, as will be the case likewise in the next number. Most of the regular departments of the paper are omitted, others are abridged, and some current "church news" must wait. This Wesley celebration is an epochal event, and it is impossible to magnify it over much. Going to press while the Boston and Middletown meetings are both in progress, we are compelled to arrange addresses and reports, not as we would, but as we must. We have never presented to our readers anything more important, more interesting, and more thoroughly readable. Both issues should be carefully read and studied by ministers and laymen. The benefit which will accrue will be incalculable.

PERSONALS

— The veteran Rev. Dr. R. S. Rust called at this office on Saturday, on his way to Middletown to enjoy the Commencement anniversary at his Alma Mater.

— Miss Pauline J. Walden and Miss Mary E. Holt, who have been traveling in the extreme West for several weeks, have turned their faces homeward, and are expected to reach Boston about the 10th of July.

— Rev. N. B. Cook, of Warehouse Point, Conn., has been transferred by Bishop Andrews to the East Maine Conference and stationed at Oldtown; and Rev. W. H. Dunnack, of Oldtown, has been transferred to the New England Southern Conference and stationed at Warehouse Point.

— At the residence of Mr. and Mrs. Otis W. Potter, in Melrose, on the evening of June 25, their daughter, Miss Gertrude V. Potter, was married to Rev. Cyrus LeRoy Corliss, pastor of the Methodist Episcopal Church at Bristol, N. H. Rev. Charles H. Stackpole, pastor of the Melrose Church, performed the ceremony.

— Rev. Dr. E. H. Dewart, one of the most distinguished ministers of the Methodist Church of Canada, died, June 17. He was for twenty-five years editor of the *Christian Guardian* and an author of several able volumes. We regret that the very unusual pressure upon our space renders it

impossible to do this remarkable man justice.

— Rev. Dr. C. E. Harris, of the New England Southern Conference, is bereaved in the death of his most estimable wife, who passed away last week from their home in Brooklyn, N. Y., aged 65 years. She was a daughter of Bishop Jones. Besides the husband she leaves one son, Rev. C. E. Harris, Jr., of Hyannis.

— Mrs. Jacob Tome, the "only woman bank president," was married, June 24, to Dr. Joseph Irwin France. Mrs. France was the widow of Jacob Tome, a well-known financier of the State of Maryland, who left her about \$3,000,000. She is the president of two national banks—the Elkhon and the Port Deposit. She is also the president of the Jacob Tome Institute, which was founded by Mr. Tome. Her maiden name was Nesbit.

— A good story is told of Messrs. Chamberlain and Campbell—two men certainly very dissimilar in many respects. When something was said in Mr. Chamberlain's presence regarding the probability of Mr. Campbell's being "sold out" by the sheriff, along with other leaders of the Passive Resistance movement, Mr. Chamberlain, who well knows what kind of a man the present pastor of the City Temple is, exclaimed: "Sell out Reginald J. Campbell? As soon sell out St. John the Divine!" and then added significantly: "But if it was 'Joe' Parker now—"

— Rev. Dr. E. A. Bishop, of Wilmington, Del., whose eighteen-year-old daughter Helen was assaulted and murdered by George White, a Negro, who was afterwards burned at the stake by infuriated citizens, is a member of the Erie Conference and a man of gentle and considerate qualities. In a letter issued to the public on Sunday evening, he urged the people to wait for the due processes of the law, saying: "Let us not try to atone for one crime—no matter how heinous—by committing another." Dr. Bishop graduated from Wesleyan University, Middletown, in 1878. For two years he was a roommate of Rev. Joseph H. Thompson, now of St. Andrew's Church, Jamaica Plain, and they had planned to room together at Middletown during this anniversary week. Mr. Thompson buried his daughter Helen only a fortnight ago.

— Rev. Samuel P. Benbrook, a man of kindly and sympathetic nature, has just been appointed to the position of chaplain to the Chicago hotels. The hotels have always had a physician, and now their spiritual needs are being attended to with similar solicitude. The hotel-chaplain movement in Chicago was started some time ago, and has already spread to many American cities. The clergyman in charge ministers to the sick, attends the dying, and officiates at a wedding when called upon to do so. The movement has the endorsement of Bishop Potter, of New York, Rev. Dr. R. S. MacArthur, Rev. Dr. Parkhurst, Rev. Joseph Silverman of Temple Emanuel, and other prominent clergymen. Dr. Benbrook is a native of Mississippi, and was formerly pastor of churches in Louisville, Memphis, and Jacksonville, Fla. He served as a volunteer chaplain in the Spanish-American war.

— Asbury H. Herrick, eldest son of Rev. A. H. Herrick, of Hudson, graduated from Ohio Wesleyan University, June 18, two days before attaining his majority. The *Ohio Wesleyan Transcript* of June 17 says: "Among other announcements given by Prof. Stevenson in the Tuesday morning chapel services, he stated that Mr. A. H. Herrick was awarded a prize for best scholarship in the department of German. The

announcement was received with applause on the part of every student. . . . Mr. Herrick entered the Ohio Wesleyan in 1899, and his college work has been of a high grade from that time to this. He is very popular among his fellow students. . . . During the past year Mr. Herrick has been serving as assistant in German." The trustees of the University have elected him tutor in German for the coming year, and he is to spend the vacation season in Germany.

BRIEFLETS

This paper has been prepared with the eager and gratifying purpose to bear to all of our readers in type what a privileged few only are able to hear.

One cannot but admire the dialectical skill which Dean Hodges manifests in his noteworthy address in saving his churchmanship, while at the same time he recognizes with splendid generosity the character and work of John Wesley.

The *Standard* (Baptist) of Chicago printed a fine portrait of Wesley on its cover last week, underneath which were reproduced these very significant words from him: "A string of opinions is no more Christian faith than a string of beads is Christian holiness."

Can any one doubt, who reads after Edward Everett Hale, that he discerns with unusual clearness the remarkable spiritual, evangelistic and prophetic work—to use his own term—which Wesley did? Does any one get deeper into God's spiritual purpose with our great founder? Did not our heart burn within us as we read the advance copy of his address which he so promptly and kindly furnished to the *HERALD*?

At a recent meeting of the Open Door Emergency Commission of the Missionary Society, it was decided to hold a missionary convention next fall for New England and the Middle Atlantic States at Philadelphia in the Academy of Music, Oct. 13-15. The convention will be under the auspices of the Commission, and will follow the main lines of procedure which proved so successful at Cleveland last fall.

We will not quite venture to say that it will be a crime for a minister not to read these masterly addresses on Wesley studiously and gratefully, but we do declare that it will be a sin of indifference and indolence not to do it. These studies of the founder of our church are prepared by past masters

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A Man with a Message

In New York

What might be called a ministerial mass meeting was held in the Assembly Room of the Presbyterian Building in New York, June 22, at noon, when Methodists, Congregationalists, Baptists, Reformed ministers, and brethren of nearly all evangelical denominations in and about New York, united with the Presbyterians in giving a rousing welcome to Rev. Reginald J. Campbell, pastor of City Temple, London. Previous to Mr. Campbell's arrival in the hall some of the good old songs, such as the tender hymn, "Alas! and did my Saviour bleed?" were sung with a fervor and enthusiasm that showed that however the ministers present might differ intellectually, one heart full of love to the Redeemer beat in all the assemblage. Rev. Dr. A. H. Bradford, of Montclair, who is a kind of ecclesiastical Major Pond for visiting English brethren, presided. Mr. Campbell devoted the greater part of his address to an explanation of the origin and purpose of the Passive Resistance movement, and

told of his experience with an American reporter, to whom he had endeavored to describe the situation over the Education Bill in England, saying that the expense of the schools was largely to be borne by the general public, while a small Church of England minority controlled the instruction. "Tut," exclaimed the reporter, "we wouldn't stand that over here!" "Tut," replied Mr. Campbell, quick as a flash, "and we're not going to stand it over there!" This utterance, as well as the declaration that the Free Churchmen of England would submit to the spoiling of their goods rather than pay the "rates," was received with much applause by the audience.

Toward the close of his remarks, which were delivered quietly, yet logically and impressively, Mr. Campbell referred to the spiritual hunger that is manifesting itself now in England,



REV. R. J. CAMPBELL

where, for example, 3,000 persons will come together in the City Temple on a week day at noon, many going without their dinner, to hear the simple Gospel preached. He pointed out that the same old Gospel must still be preached, with a certain adaptation to the mental mood of the day, and not to the mood of ten or twenty years ago, and stated emphatically that the older set among the younger men, such as Mr. Jowett, Sylvester Horne, and others, as well as men like Dr. Horton, were holding their own while admirably adjusting, without loss of its essential content, the old message to the new audience.

In Boston

Mr. Campbell's appearance on several occasions in Boston in churches and on the platform has drawn immense audiences who have listened to him with deep and inspiring interest. Sunday morning he preached at Dr. Reuben Thomas' church, Brookline, and at Tremont Temple in the evening. His sermon at Brookline was from the text, "Abide with me," and in simple but very earnest and soulful speech he pleaded for conscious union with Christ as the believer's privilege and right. At Tremont Temple many stood during the entire service, his subject being the parable of the Prodigal Son, especially the words: "Put the best robe on him." His sermon at Brookline was only twenty-seven minutes long, and in the Temple a little over thirty minutes. He is a remarkable preacher, and we advise our readers, who have the opportunity to hear him, not to miss it. In our issue of June 8, we presented Mr. Campbell's portrait on the cover, accompanied by a specially interesting study of him by Rev. Dr. Herbert Welch. He is only thirty-six years of age, though he looks older. Mr. W. T. Stead describes him well as "a gray-haired boy, with magnetic eyes and a soul of fire." There dwells in him the conscious presence of Jesus Christ, as in Paul when he said: "I live, not I, but Christ liveth in me." He creates an atmosphere in which the Divine Presence is felt, dispelling doubt and inspiring hope. Not for many a day have we heard the Gospel of Jesus Christ preached with such convincing power.

The Wesleyan Bicentenary

JOHN WESLEY AS ONE OF THE PROPHETS

EDWARD EVERETT HALE.

Address delivered at Wesley Bicentennial celebration in People's Temple, Boston, June 29.

THE glad tidings — the Gospel — have been from the first extended in two contrasted ways:

Millions on millions of men and women have caught the blessed Spirit, by contagion. The boy on his mother's knee has caught the heavenly life from her. It is not simply that she taught him the words of the Lord's Prayer, or that he learned from her to repeat the Beatitudes. It is that she had seen the Vision — and he knew that she had seen it, and he opened his eyes and he saw it; or she had heard the whisper of the Holy Spirit — and he knew she had heard it; he opened his ears to hear, and lo! he, too, heard the whisper of the present Father. The father, the mother, and the child! The child drinks in the divine life from father and mother; and lo! as years go on, the boy is a father, the girl is a mother, and then in another generation another child lives in the divine life as it passes from them to him. The good God employs this Christian nurture as one of the agencies by which His kingdom shall certainly come.

The other agency — revealed to us in all history, seems very different. Century after century God sends one and another prophet into the world who speaks the Word so as to compel the world to hear — hundreds of thousands. As I am sure I have seen the sun, the moment when he rises above the far-off horizon, I am sure that these men have seen God, and they compel me to believe. We are right in calling them prophets — by a peculiar and separate name. There are other ministers, as Paul says so wisely: There are teachers, there are those that work miracles, there are those who feed the hungry and give drink to the thirsty; and beside there are the prophets. They have seen, and when they tell us all that they have seen, we all bow in reverence, and believe. They have heard, and we know that what they say is so. They walked humbly with their God. They sought no mean companion, no other way. And we see, we hear, we revere, and we follow.

Of those who in their separate homes, in their daily obedience, were children, neighbors, companions to the life of God, the godly life, there are, year after year, as I have said, millions on millions. But of these "prophets" there are very few. The good God does not seem to need many. Centuries pass, as He orders history, in which there are none. So we call them Dark Ages. Then comes some John in the Desert — and the world is awakened; some Wesley in the Church of England — there is a revival of religion.

For our English races, since there were English races, I count three or four such prophets; for the world of Europe I count perhaps thirteen worthy of our gratitude today. I mean the gratitude of all mankind. St. Paul and St. John are two; Augustine of Hippo is three; Dante and Francis of Assisi are two more; Thomas à Kempis and Jacob Böhme, two more; and, coming across to England, Wiclif, John Milton, George Fox, and John Wesley. Since Wesley we have had Swedenborg and Emerson. Here are men who had seen the Vision. This can be said of millions; but these men compelled other men to look, to listen, and to obey. When you come to speak of millions who follow, of

such leaders there are very few. It is almost of course that their biographers are incompetent. There has never been any good picture of the sun in the heavens, but none the less is sunlight worth study, and sun-heat. And no study repays us so well as the study of such men, of what we know of their lives, of what we can hear of their speech. We do well that we have John Wesley to speak to us today. We shall do well if we can renew the sway of his godly life.

All that early struggle of his at Oxford is terribly pathetic. It is the repetition of the visit of the boy Jesus to the Temple. Here are these priests, appointed to take the oversight of religion. Here is a boy who wants to see God, and the priests do not help him. They do not much want to help him. Indeed, he is a little in the way, as boys are apt to be. And the little scene

Wellington must serve in India if he is to beat Napoleon. And if Wesley is to awaken the church, he must come to America. We have a right to be proud that it was because he came to Georgia with the Moravians that he heard the word and saw the Vision.

May I say, in passing, that I wish some of your English friends would answer for us this question: Why did the English Parliament, which governs the English Church, enact the Moravian Church into an apostolic church? And then why did they not admit their own Methodist Church into the same favor?

Count Zinzendorf, and the Moravians, and the open ocean, and America, and the Holy Spirit, made the Wesley whom we know. He saw the Vision, and he returned to England and made the rest see it. He struck the rock, and the waters

flowed. He drew the curtain, and the light shone in. He tore away the coverings, and the poor Church of England itself took up its bed and walked. The Established Church of England today owes as much to that magnificent resurrection of the eighteenth century as do the Christians of America — as do the pupils of your missionaries in all the world.

"I know salvation's free,
It's free for you and me."

Wesley found that out, as he sang psalms in the cabin with those poor exiled Moravians. He learned that as he looked out on the infinite ocean of God. He learned that from coal-heavers and hedgers and ditchers. He learned that God is our Father — the Father of all of us — and that all of us may come to Him for His kiss and His smile, and that He will come to all — to you in your coal-pit, as to his grace yonder on his throne. Wesley learned this, in such fashion

that he could teach it. And it is because he lifts one curtain more and reveals the Father to all His children, and brings all the children into the Father's arms, that he works the miracles.

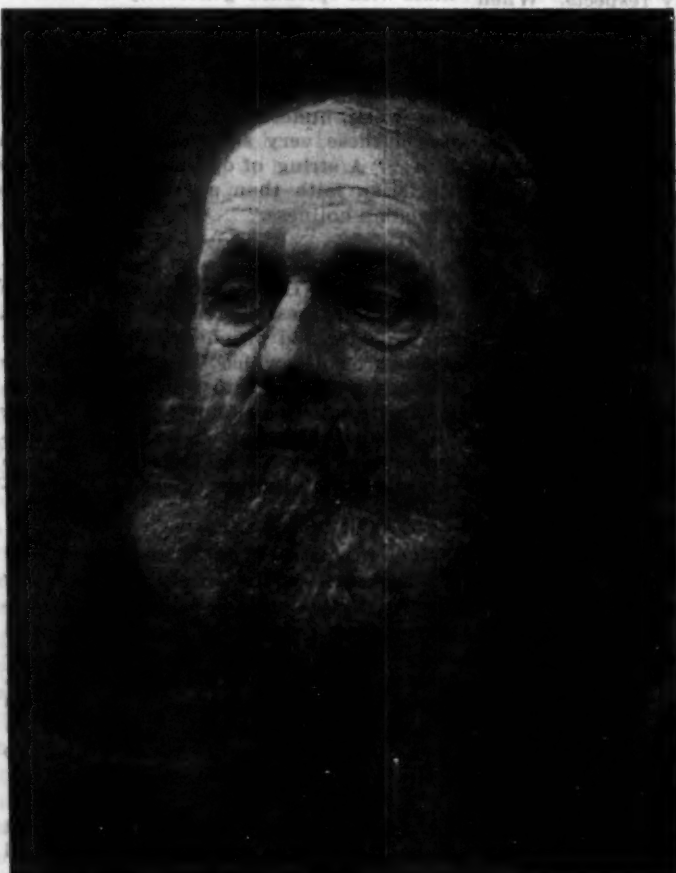
"Nearer, my God, to Thee,
Nearer to Thee!"

— Pray and do as much as you can, and do not attempt to do more, or you will soon do nothing. — Wesley.

— Wherever the work of the Lord is to be carried on, that is my place for today. And we live only for today. It is not our part to take thought for tomorrow. — Wesley.

— We must build with one hand while we fight with the other. And this is the great work, not only to bring souls to believe in Christ, but to build them up in the most holy faith. — Wesley.

— Let common sense restrain you, if neither religion nor gratitude can. "Beware of the wrath of a patient man." Wesley.



REV. EDWARD EVERETT HALE, D. D.

of Oxford is the larger scene for all England — for all the English Church machine of those days. They have imprisoned Fox and the Quakers, just as Herod imprisoned John the Baptist. They have turned the Nonconformist out of doors; they have secured decorum, and dignity, and the reverence due to antiquity. Yet — yet — yet — but is decorum, and dignity, and reverence the whole thing? "Nearer, my God, to Thee, nearer to Thee" — that is what I am after. "To do justly, to love mercy, and, above all, to walk with God" — that is what I am after. This is what the prophet says — even when he is a boy. And he is not pleased when he is told to whitewash the sepulchres of older prophets. Let us remember that as we scatter laurels on Wesley's tomb today.

It is not till he is well rid of Oxford that he sees the light. Yes. It is well to remember that. A man has to get out of the harbor before he sees the ocean. Paul must see Rome if he is to break the chains of the Jewish Church. Xavier must see Japan if he is to awaken the Vatican.

JOHN WESLEY — THE MAN WITH A MESSAGE

REV. FRANCIS E. CLARK, D. D.

Address given in Boston at the Wesley Bicentennial, June 29, in People's Temple.

A CHARACTER so many-sided as Wesley's, and an active career so long, cannot be summed up in a sentence, or the secret of his power discerned at a glance, but it is a most fascinating study. What is the secret of his marvelous power, of his untiring energy, of his unconquerable persistence, of his mighty achievements? Many answers would doubtless be given by many minds, and all would be partially true. Looking at the matter from the physical side, the physician would say that Wesley's superb physical vitality had much to do with his extraordinary success. Wesley himself in his Journal frequently, as his lengthening birthdays recur, alludes to this, ascribing his ability to endure such enormous labors to: "First, his continual exercise and change of air, traveling above four thousand miles a year; second, constant rising at four; third, the ability, if ever I want, to sleep immediately; fourth, the never losing a night's sleep in my life." No wonder that a tireless man who began his day at four in the morning, and preached an average of five hundred sermons in a year, and with all that lived fourscore years and ten, should accomplish more than most men whose physical limitations would make a tithe of that labor impossible.

But he had a tireless mind as well as a tireless body. He read as he rode, and rode as he read. His study was in the saddle, and his library in the saddle-bags. His parish was all Britain, and his diocese the world. He visited every part of his parish as the modern minister calls upon the people in his mile-square field of labor. He had more than his share of carking care. He was involved in lawsuits. His domestic felicity left much to be desired. Persecutions innumerable, hardships almost unbearable, beset his pathway well nigh every day of his life, but he maintained his calm serenity unruffled by the surface breezes of trouble and apparent disaster. He himself marvels at his own abundant labors, as well he might, and ascribes his ability to perform them to his evenness of temper. "I feel and grieve; but by the grace of God," he says, "I fret at nothing." John Wesley was evidently the first, as he is the most distinguished, member of the "Don't Worry Club."

His dry wit is constantly cropping out in most unexpected places, showing that he had that most essential equipment, the sense of humor, to help him bear the ills of life—a constant witness to his healthy-mindedness. In his earlier and callow days, to be sure, he made and recorded a resolution: "To labor after continual seriousness, not willingly to indulge myself in any laughter; no, not for a moment." But I am in very great doubt if he held to that resolution in his wiser years, for, as he communes with his Journal, we can detect, if not a laugh in his voice, at least a merry twinkle in his eye. As, for instance, when he describes how a "lewd fellow of the baser sort" filled his pockets with rotten eggs wherewith to pelt the Methodists at their service, whereupon one of the faithful, knowing that they were there, "clapped his hands on each side and mashed them all at once." "In an instant," adds Wesley, "he was perfume all over; though it was not so sweet as balsam."

I think, too, I detect at least a circumflex cadence when he tells his silent friend, the Journal, how, in one of the innumerable

mobs excited by his preaching when, one after another, his enemies came at him with clubs and stones, they were disposed of one by one. The first two were easily handled, but the third came on with greater fury; "but he was encountered by a butcher of the town (not a Methodist) who used him as he would an ox, bestowing one of his hearty blows upon his head. This cooled his courage, especially as more took his part. So I quietly finished my discourse," he adds. We can almost see a smile light up his expressive features when he records that at St. Ives: "No Methodist had preached in this town; so I thought it high time to begin; and about one I preached to a very well-dressed and yet well-behaved congregation." This reminds us of one of our humorists who confesses that he was born of "rich but honest parents."

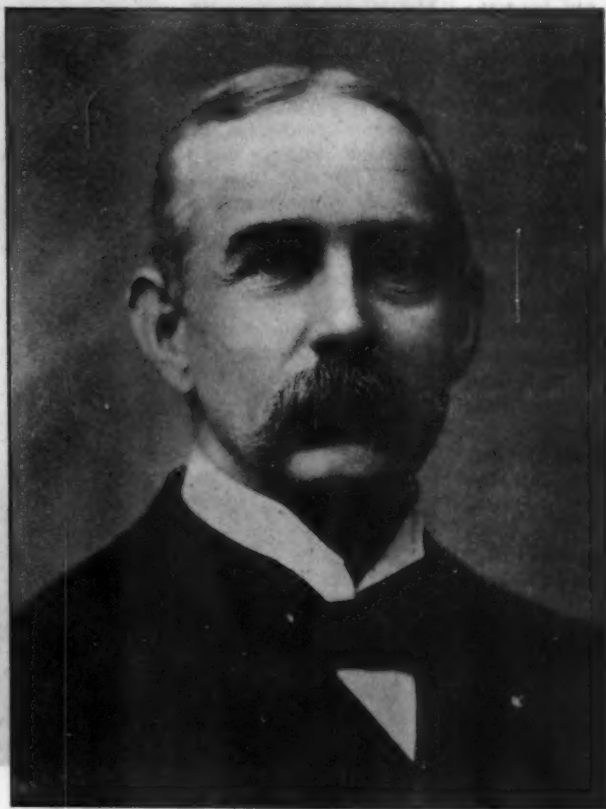
John Wesley's mind was not only healthy and well-poised, but his intellectual sympathies took a wide range. He

times bruised almost to death. His catalogue of tribulations was far longer than St. Paul's, had he enumerated them. Yet he was never daunted. Whether men would hear or whether they would forbear, whether they bore him triumphantly on their shoulders or covered him with filthy ordure, or drowned his voice with cat-calls, in praise and reproach, in evil report and good report, for more than sixty years he had the same message—Jesus Christ and Him crucified. Here, after all, we find the secret of his power with the people—he was a man with a message—a great message, a message which he tremendously believed. All other explanations are feeble and inadequate. In every unregenerate man he saw a sick soul, a soul for which he had the only and the sovereign remedy. This consciousness caused him to face fire and flood and fierce foes and the hostile hierarchy of the church. If he could not preach in the church he would preach in the churchyard.

If men listened, he would preach; if they would not listen, he would still preach. If they pelted him with stones, he retorted, not with stones, but with the Gospel message.

No opposition, no flattery, no weariness, no intellectual curiosity about geese or tea or lions, or the thousand and one things that occupied his fertile mind, kept him from delivering his message. No domestic felicity or intellectuality interfered with his supreme, all-compelling life-work. When his wife left him he simply records in Latin: "I did not desert her; I did not send her away; I will not recall her," and then he went on preaching.

And what did he preach? He had many texts, but only one message—the only message that can move the world and throw an undying spell on the hearts of men, the old, old message: "The blood of Jesus Christ His Son cleanseth us from all sin." Here



REV. FRANCIS E. CLARK, D. D.

President of the Christian Endeavor Society

once experimented with a flute on a cage full of lions to see if music would soothe their savage breasts, with no very satisfactory results, it must be confessed. He discourses on the difference between black and green tea with much vivacity. He is interested in the sound-geese, about which he records the remarkable fact in natural history that "they lay but one egg, which they do not sit upon at all, but keep it under one foot until it is hatched."

But Wesley not only possessed wonderful physical vigor and mental alertness, but magnificent will power, and to this some would ascribe his marvelous power with men. Nothing dashed his enthusiasm, nothing daunted his courage. He never showed the white feather. Men love a hero wherever they find him, and Wesley was to the common people the visible incarnation of heroism. He went through fire and flood. He penetrated the collieries of Yorkshire and the tin mines of Cornwall. No men were too rough, too savage, too virulent in their hatred for him to face. Over and over again he was wounded with stones, covered with mud, thrown down from his improvised pulpit, and several

are some of his favorite texts from which he often preached: "Jesus Christ who of God is made unto us wisdom, righteousness, sanctification and redemption." "Ho, every one that thirsteth, come ye to the waters." "Look unto me, and be ye saved, all the ends of the earth." "What must I do to be saved?" "Believe in the Lord Jesus Christ and thou shalt be saved." In his old age he confided to his Journal: "Forty years ago I knew and preached every Christian doctrine which I preach now."

Ah! here was the secret of Wesley's power. He was a man with a message, a man not of one book, but of one message, and that the greatest message in the world. He had felt the power of it in his own heart. He knew it was the only one that every soul wanted.

This is what the world needs today—not more ethics, not more philanthropies, but more personal religion; more of the experience which in the Holy Club at Oxford Wesley obtained, more of the individual communion with God, the possibility of which he learned from Peter Böhler, and which ever after burned as a fire in

his bones so that he could but speak.

This is the message that has made Methodism in all its branches a mighty compelling force and has sent it around the world with ever increasing sway. When Hugh Price Hughes, that fiery Wesley of modern times, was asked for his favorite quotation for an English magazine, he wrote: "Thou, O Christ, art all I want." This, too, was the key-note of Wesley's life and the secret of his power. He had Christ, and Christ was enough, and to tell of Christ and His saving love was task enough for his nearly fourscore years and ten.

JOHN WESLEY AS AN EVANGELIST

REV. A. C. DIXON, D. D.

Address given at the Wesley Bicentennial meeting in People's Temple, Boston, June 29.

EVANGELIZATION is to Christianity what the alphabet is to literature and the multiplication table is to mathematics. Shakespeare never got beyond the alphabet, nor Sir Isaac Newton beyond the multiplication table. Building a church without evangelization is like writing Hamlet without the alphabet or the Principia without the multiplication table.

The first command of our Lord with a promise was: "Follow Me, and I will make you to become fishers of men;" and His last command with a promise was: "Go ye and disciple the nations, and lo! I am with you alway." In both cases the promise depends upon the command. Obedience secures success in soul-winning, and, if we fail to go, we cannot claim His presence. That word "Go" is little and large. Its first letter hooks on to the next man, and its second letter takes in the sweep of its circle the whole world. Between these first and last commands, the Alpha and Omega of the spirit of Christianity, we read: "The Son of Man came to seek and to save that which was lost." "Go ye out into the highways and hedges and constrain them to come in." "What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which was lost, until he find it?"

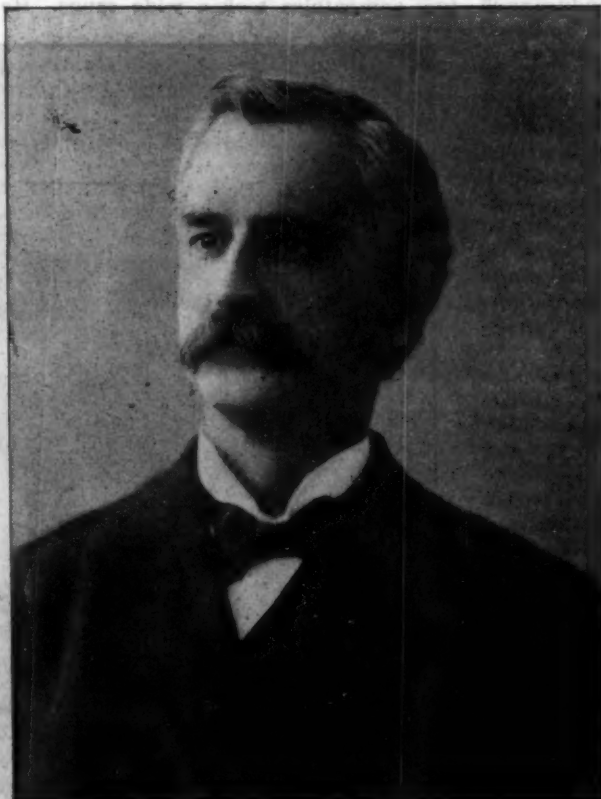
Near the close of His ministry our Lord said to the disciples, "Feed my sheep." But that did not abrogate the command to be fishers of men. Fishing first, and then feeding. The fish in the lower environment of darkness, grub and gravel, have been transformed by the process of the new birth into sheep, fitted for the higher environment of landscape, sun and sky. Ours is not the work of cultivating fish, that is, of training men in their natural life. The babel process of building from beneath is still popular, but God's method is the ladder let down. "Except a man be born from above, he cannot see the kingdom of God." It is neither form nor reform, but regeneration—the imparting of a new life.

John Wesley was not disobedient to the heavenly vision. He did not forget to feed the sheep, but he was pre-eminently a fisher of men. As with Ezekiel, "the hand of the Lord was upon him," and carried him out "into the midst of the valley which was full of bones." The method of his day, as too often now, was to build a nice house called a church, place in the pulpit a preacher, then send word to the bones that he will be glad to preach to them if they will be kind enough to come and arrange themselves in front of him. But bones are better satisfied with the valley in which they are bleaching. They move only under the breath of God. Wesley preferred the quiet of the church, and his taste was with the order of regular

worship. But when the time came for it, he went with Whitefield into the open air and preached to those who could not be induced to attend church. We have reason to thank God that Wesley was refused his father's church, that he might stand upon his father's tomb and preach to the crowd who came to hear. It marked an epoch in evangelism.

The Bible is an open-air book. It opens with the Garden of Eden in the open air. The Law was given in the open air. The glory of God shone through pillar of fire and cloud in the open air. The great revival under Ezra began and continued in the open air. The song of the angels was in the open air. The sermons and miracles of Christ, for the most part, were in the open air; the Transfiguration in the open air; the Crucifixion and the Ascension in the open air; and the second coming in glory will be in the open air.

If water stands, it will stagnate. The



REV. A. C. DIXON, D. D.

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church which is only evangelical will soon cease to be evangelical. Living water is running water. A merely evangelical church is a reservoir of water without a pipe. If you will go to it, climb the bank, and dip in your own cup, you will get a drink. An evangelistic church is a reservoir of water with a pipe to every home in the community and to the uttermost parts of the earth. An unevangelical church is a reservoir frozen hard. In the atmosphere of ecclesiasticism and ritualistic observance the water of life seems to freeze and does not flow out for the salvation of the people.

John Wesley succeeded as an evangelist because he was a man with a mission and a message. His mission was to preach by tongue and pen. The organizing faculty for which he became famous developed as the result of his preaching. The apostolic method of propagating the Gospel was twofold—by the living voice and the written page. Christ called men to preach, and the Holy Spirit moved them to write. The preachers were the writers. The pen must not displace the tongue, nor the tongue be divorced from the pen.

For more than forty years John Wesley averaged three sermons a day. If he had confined himself to two sermons on Sunday

and a talk in the middle of the week, Methodism doubtless would not have been heard from. The Methodist Church has covered the world because the average Methodist preacher caught the spirit of his leader and delights to preach six days in the week.

The message of Wesley was five-fold:

1. It was a message of *revealed truth*. Wesley believed the Bible to be the Word of God, Jesus Christ therein revealed—the Divine Son of God, truly God and truly man. He believed that "all Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly furnished unto every good work." He used the sword of "the Spirit, which is the Word of God," and did not waste his time pouring upon it the acids of criticism. He spoke with the authority of an ambassador sent by the King of heaven. One sentence from the Bible weighed more with him than all the opinions of men.

2. It was a message of *guilt*. Wesley accepted the Biblical statement that "All have sinned;" and sin was to him what the Scriptures make it—not embryonic goodness, but inward depravity, disease of soul, and treason against God. His sermon on original sin leaves no doubt on this point. Sin, with its thunders of wrath, was as real to him as Calvary with its whisperings of love. He believed that the sharp needle of the Law must pierce the soul before it will receive the silken thread of the Gospel. And sin unrepented of and unforgiven, to John Wesley meant hell, here and hereafter. He preached on the text, "The worm that dieth not, and the fire that is not quenched." His vision of a bottomless hell and a topless heaven, one the result of sin, and the other of salvation through Jesus Christ, gave him a blood earnestness that carried conviction. "Knowing the terror of the Lord," he persuaded men.

3. It was a message of *love*. The doom of the sinner gave new meaning to the redemption on Calvary. It meant salvation from something to something. Jesus on the Cross was the expression of God's love. God did not love because Jesus died, but Jesus died because God loved. The purpose of that death was to atone for sin and make it possible for God to be "just and the justifier of him that believeth." The love of God, to John Wesley, was not a soft sentimentalism that condones the violation of law and sits still in weakness while traitors destroy government; but was a love that recognized the demands of justice and was willing to sacrifice itself that those demands might be met. The "Lamb of God, that taketh away the sin of the world," was the centre of Wesley's theology, as he is the song of heaven. He believed in reconciliation only through the death of Christ. His was the "one name given under heaven whereby men must be saved."

4. It was a message of *hope*. The Jesus whom he preached was able to save to the uttermost. There were none so wicked that He could not forgive and cleanse, if they would only repent and believe. His was a salvation of universal provision. Christ was the Saviour of all men, but especially of them that believe. He magni-

fied the "whosoever" of the promise, and offered the grace of God to every human being.

5. It was a message of power. To John Wesley the Holy Spirit was Immanuel, "God with us," and he believed in miracle, because miracle is simply God at work in His world. In ages past God ordained certain servants which we call natural laws, and they are very obedient. There is a continuity of law which we may safely trust; but to John Wesley God was not the servant of His servants, or the subject of His subjects. He could work directly upon the hearts of men, and every conversion, therefore, was to Wesley a miracle of grace. The Gospel was the power of God unto salvation. The human will was free, and man could choose or reject, but salvation was of the Lord. He did not believe that any man on earth could save himself. And, as was to be expected, John Wesley believed in the power of God to give victory over sin. There was no necessity of living in conscious sin. Though the evil nature may not be eradicated, it can be conquered and controlled. It was the glory of Wesley's gospel that the Christ who died and rose from the dead, through his Holy Spirit, enables His people to live holy lives.

John Wesley was, therefore, a great evangelist, because he was more than an evangelist. Never forgetting the primary work of winning souls to Christ, he applied the Gospel to every phase of human life. His was a gospel up to date in its adaptation and application to the manifold needs of the individual and of society.

WESLEYANIZING THE WORLD

BISHOP CHARLES H. FOWLER.

Address delivered at the Wesley Bicentennial celebration in People's Temple, Boston, on Tuesday evening, June 29.

IT takes a big stamp to impress the world. Most men do well to impress their own families. Few men leave their image and superscription upon their own nation. It is only once in five or ten centuries that a man comes our way big enough to make a bend in the stream of human history. To look back over the bulge of two centuries and see a man so filling the field of vision that thoughtful men soberly discuss the question of his being a recognized force in shaping the character of the human race, is to settle the questions of his phenomenal greatness. He must be tall enough to be an epoch-maker. We may well be content to admire and imitate and run after him and wait for our obscure graves. Such a character calls us together at this time.

Rightly to measure the spaces between the fixed stars, we must take the wide orbit of the sun as our metre, our unit. Rightly to measure John Wesley, we must take some of the great characters that Time has only dug about, and the dust of oblivion has only fructified, as our standards and units of measure. The multitude of difficulties and antagonisms that hedged his way were only the scaffolding used in building his character. Where now is the scaffolding used in building the Parthenon? Gone and forgotten twenty-three centuries ago. But there stands that marble temple on the summit of the Acropolis, a thing of beauty, as wonderful as when it came from the brain of Ictinus. Where is the scaffolding used in piling the Pyramids? Gone forty centuries ago. But there tower the Pyramids over the sands of Egypt as grim and grand as when they received the first royal mummy. The scaffolding is nothing. So the creatures and things that assailed and maltreated John

Wesley are nothing. They are gone and forgotten. They only give us perspective. Where now is the guard that gambled at the foot of the Cross? Gone. No historian has rescued a single name or uncovered a single footprint of their journey back to Gaul. The priests and their order, the military officers and the great empire back of them, all gone, faded from the memories of men, except as they lie like stained and decaying tatters about the site of that Cross. But the Victim on that cross rises into the love and admiration of men everywhere and forever. So the mobs in Cornwall and the clergymen at Epworth and elsewhere that assailed John Wesley have vanished, remembered only in their offences. But this apostle of righteousness has seized that seventeenth century, leaving fragments of it for others, and now men are studying the fact that the world is being Wesleyanized.

There are

Three Great Figures in History

with whom Wesley may be compared in the structure of his mind and the sweep of his work. They are, taking the one nearest to us in time:

1. Napoleon Bonaparte, the man of destiny. Napoleon was a colossal figure sent into the world on an errand, as Carlyle says, "to teach the world that the tools belong to them that can use them." Warrior, statesman, organizer, he reconstructed the map of Europe as if it were painted on his private blocks, for his personal amusement. Hostile armies melted in his breath like the host of Sennacherib before the Angel of Death. Thrones toppled at his touch and kings trailed in the train of his triumph. Himself a despot, he crushed despotism, and gave to Europe constitutional government. But inspired only by selfish ambition, the star of his empire sank in a sea of blood, and he lived to see the utter failure of all his personal plans. Wesley had his generalship and statesmanship, and had he been armed with a sword instead of the New Testament, he could have built a temporal empire instead of a spiritual kingdom.

2. Ignatius Loyola, the wounded soldier of Pampaluna, the founder of the Order of Jesus, the Society of the Jesuits. This man, commencing with only the elements of knowledge, at the age of thirty three rose to the control of the educational forces of the Roman Church. The society he created and inspired, known as the Jesuits, is entrusted by Rome with the task of producing her best tools for her most critical work. They give discipline to the Roman Catholic institutions of learning, and they swarm in the courts of kings and in the lobbies of republics. The spirit of their founder seldom fails them. Starting two centuries later, John Wesley, the student of Oxford, is pursuing this worldly force with a spiritual force scarcely less organized and quite as well fitted to the spirit and requirements of the age. In heroism, in self-sacrifice, in discipline, in high qualities for commanding, in abilities for wide organization, in creative resources for emergencies, Wesley can well confront Loyola in the arena of the world before the eyes of these and coming centuries. These are the chiefs of Armageddon whose forces shall settle the battle of the Apocalypse.

3. Another stalwart figure towers yonder in New Testament times, that tent maker of Tarsus, no mean city. This brown-haired, hook-nosed Jew, Saul, was specially trained for a great work. On the wharves of Cydnus he encountered the traders of many lands. At home in a Hebrew family of the Dispersion he talked with his father in the language of Abraham and Moses; at school he roiled the rich language of Homer and Demosthenes. In the

streets of Tarsus he saw the insignia of Roman power. These three great languages, Hebrew, Greek, Latin, united to make Paul the defender of Jesus on whose cross they would be again united. Languages were his alphabets. Civilizations were his text-books. Cities were his tutors. Races were his companions. Continents were his opportunities. The God of Abraham was his power. The cross of Jesus was his inspiration. This man Paul, divinely commissioned, widened Judaism from being the religious cult of a subjugated province into the religion for all races and for all ages. Wesley may properly be mentioned with Paul in heroism, in consecration, in wide itinerating, in scholarship, in authorship, and in holy zeal.

Wesley surpassed Napoleon in generalship; for he never found his Waterloo or his St. Helena. He surpassed Loyola in organizing power; for he never needed the backing of the state or the army. He approaches St. Paul in scholarship; for he created his institutions amid the intellectual activities of the eighteenth century, and perpetuated them with a challenge to all comers. These men, taken in the order of their greatness, Paul, Wesley, Loyola, Bonaparte, stand four giants holding up the four corners of the world.

Wesley came of Puritan ancestry, that blood that gave England her greatest ruler and her cleanest age. That was a stout moral stock that put conscience above everything else. They were slaves of duty, which made them God's freemen. His blood sagged into high churchism in his father and mother, but back of them were the men who were not afraid of stakes and fagots.

A necessary call to greatness is a divine call to be born of a great mother. Few men ever reach greatness without this divine call. Julius Caesar, the Gracchi, Washington, Bonaparte, Bacon, Lincoln and McKinley, were born of queenly mothers. Susanna Wesley was easily peer of any in the noble group. She was one of the most accomplished ladies of her time. Adam Clarke says he never saw her equal. Wesley started well.

He started in the right place—a parsonage. It is good soil that can grow such stalks as Lord Nelson, Henry Clay, Lord Teunyson and Thackeray, Macaulay and Froude and Lowell and Goldsmith. Remember that Spurgeon and Beecher, Jonathan Edwards and James Martineau, enrich the cradle roll of the parsonage. A great host of laymen sprang from the same nest. One-seventh of our Twentieth Century Thank-offerings came from a few babes in the parsonage. John Wesley had this royal start.

It was in his blood to command. His relative, the Duke of Wellington, carried no more authority in his soul than did he. It is easy to obey such men as Caesar and Cromwell and Grant. That made the itinerancy easy and Methodism possible. Lord Macaulay said of Wesley: "He was a man whose eloquence and logical exactness might have rendered him eminent in literature; whose genius for government was not inferior to that of Richelieu; and who devoted all his powers, in defiance of obloquy and derision, to what he sincerely considered the highest good of his species."

Oxford was his natural home. Her classic halls, her libraries, her traditions, her memories, her atmosphere, fitted him as the water fits a fish. He rested, he sported, he thrived, he grew in it. I went into his old room in Oxford. There was his old chair and desk and the walls and the windows as they were in his time. I almost felt his presence. It seemed to me that he must be somewhere about, possi-

bly out lecturing in his place. His scholarship was so deep and rich that he embodied the University. He must be campaigning somewhere, I thought, if he does not come home here to the University.

In his day Latin and Greek were mastered. Students handled them like English. Hebrew was a part of his work. Modern languages easily yielded their treasures to him. He knew the mathematics and logic and philosophy of the University. Science was pursued by him to the limit of the University's ability to furnish. He specialized in electricity. He was at home in the whole range of literature, reading the classics profane and sacred and ecclesiastical in their original tongues. History, biography and poetry were attractive to him. He prepared a Christian library of fifty volumes, selecting with great care the best parts of the best authors. He was voluminous in his authorship. He prepared and published a grammar in five languages, also four volumes of church history and an English dictionary. He wrote 233 and edited 100 more.

His vast stores of knowledge were available for discussions, exhortations and sermons. His sermons are of a high order, solid, compact, orderly, Scriptural, luminous. His Journal is pronounced among the best ever published. He stands in the first rank as a scholar and writer. He was the first actual university extension the world had ever seen. He gave the results of his studying and wide reading to the common people with a most prodigal hand. He inspired a desire for knowledge throughout all his societies. As a scholar, as an author, as a preacher and inspirer of men, he must always hold a high rank. Methodism must forever be grateful for his work and his scholarship, and for the work and scholarship of Adam Clarke, for the reception of whose most learned work Wesley prepared the way. Theodore Parker said: "Methodism has produced the greatest scholar and the greatest organizer of the last thousand years." We have a divine right to be proud of Wesley. I have heard of some Methodist fledglings in our pulpits who feign contempt for Wesley and Clarke. I venture they never heard of many of the old manuscripts which Clarke studied and compared letter by letter from end to end in his patient work. When I hear them lisping and see them drooling, I would like to send them back to Susanna Wesley for training. She would teach them better manners and more wisdom or exhaust them in the attempt.

Wesley's great work was the Liberation of Spiritual Forces among Men

His massive intellectual powers, his acumen, his logic, his scholarship, his wide knowledge — all these were only by-products. The purpose for which his plant was put up and run was the production of spiritual results in the transformation of individuals and in the purification and elevation of society. Methodism was born in Aldersgate St., London, May 24, 1738, when its founder "felt his heart strangely warmed, felt that he did trust in Christ alone for salvation," and had "an assurance given him that Christ had taken away his sin and saved him from the law of sin and death." "He then knew that something had happened."

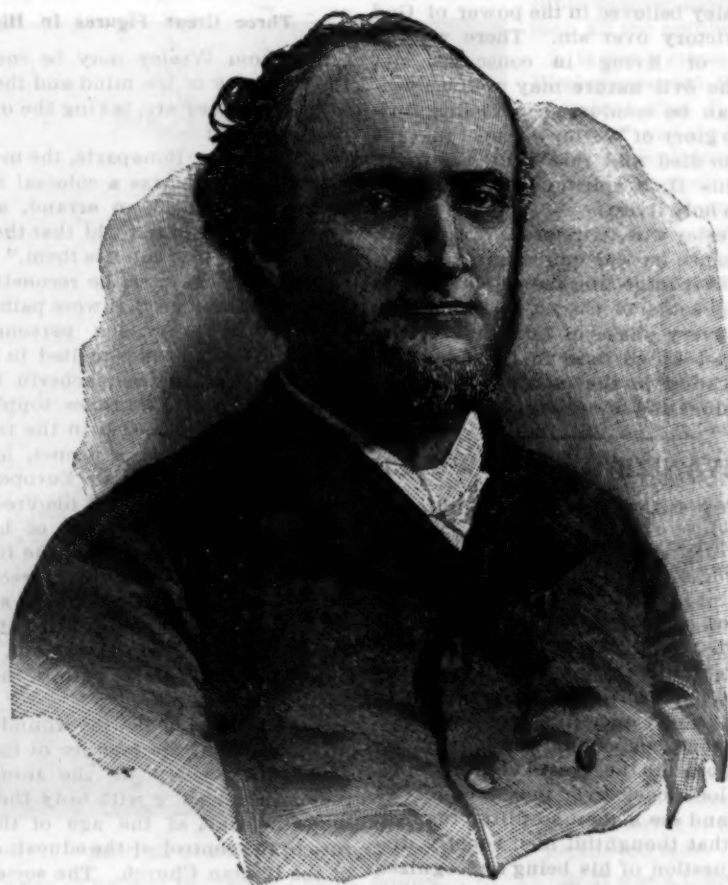
In January, 1885, I was walking through Aldersgate St., London, with an old man, George James Stephenson. He was my London correspondent when I edited the New York Advocate. He was Adam Clarke's literary executor. He knew more about early Methodist localities than any other man then living. He stopped and said: "When I was a boy there was a

house where this cross street is now; when the street was cut through, the house was taken down. In the upper room of that house was held the meeting in which John Wesley was converted. That is where he felt his heart strangely warmed." I said: "This is the birthplace of Methodism." I took off my hat.

Before this Wesley had been very high church, and an extreme stickler for the order of the church. On March 31, 1738, in Bristol, a little time before his conversion, Mr. Whitefield showed him how to preach in the fields. He says: "I could hardly reconcile myself to this strange way of preaching, having been all my life, till very lately, so strenuous of every point relating to decency and order that I should have thought the saving of souls almost a sin if it had not been done in a church" (Journal, 47). In a most earnest way he was seeking God through all the services

cell" of Methodism. The church was quickened into conscious life, spiritual life. It is the common experience of converted people that they feel that they are sinners. Then they feel that their sins are forgiven. It is a life of peace and joy in the Holy Ghost. It matures into love and peace and joy in the Holy Ghost. This was proof to the individual deeper than his logic, deeper than his reasoning, bubbling up out of the very depths of his consciousness, saying itself within him, "Abba, Father." This is the way they know that something has happened.

This enables us to understand the statement that the Word is Spirit, and is spiritually discerned. The exercise of saving faith is in the spiritual and voluntary nature. This furnishes the foundation for that Scriptural doctrine taught in the New Testament and taught and experienced by Methodists, known as the witness of the



BISHOP CHARLES H. FOWLER

of the church, but all the time failing to find peace and comfort. He said, after his return from America: "One thing have I learnt in the ends of the earth, that I who went to America to convert the Indians was never converted myself." Later he described his way of living in those struggling days "as a refined way of trusting to his own works and his own righteousness;" that "he dragged on heavily, finding no help or comfort therein." He learned on the sea that the Moravians had some religious experience that "removed the fear of death." By the help of Peter Böhler he was led to the truth, and held that "when we renounce everything but faith and get into Christ, then, and not till then, have we any reason to believe that we are Christians." Thus he struggled and prayed and fasted and clung to the church ordinances and sacraments, till at last he let go of everything else and rested down upon Jesus Christ by faith only. Then he "felt his heart strangely warmed," and knew by the witness of the Holy Spirit with his spirit that his sins were forgiven and that he was accepted of God. This is what the early Methodist called the "germ

Spirit. It is that operation of the Holy Spirit upon the believer testifying to the state of salvation and bringing peace and joy in the Holy Ghost. Thus the believer knows that something has happened. This is the purpose for which Methodism was called into being. Philosophical and theological teaching had so deadened the power of the Gospel that it had no fair opportunity to manifest its power. The world was submerged in doubt. Christianity was dismissed as a worn-out cult.

Butler made his great defense from "Analogy," which still stands as a monument of reasoning. Men read it, and still scoffed Christianity out of polite society. There was no response. John Wesley, with his heart "strangely warmed," and knowing that his sins were forgiven, preached the revived doctrine. He told the good news. Men heard and believed and rejoiced. His cobblers heard a voice saying, "Ye are My witness." They declared the good news, saying, "God for the sake of Jesus Christ has forgiven my sins, and gives me His Spirit to witness with my spirit that I am His child." This testimony transformed the cobbler's shop into

a cathedral and his bench into a pulpit. God honored his testimony. There was no answering this evidence. It shook England from sea to sea. It put a new conscience into the common people. It touched the dead corpse of formal and merely ceremonial Christianity, and it stood upon its feet. This new life preached by Wesley and his converted lay-preachers saved England. They declared

A Knowable Religion

—that a man might know for himself that his sins were forgiven. That is the work of Methodism. There may be many Methodists who have missed this simple way of faith, and come short of this testimony; but they are not up to Methodist standards and privileges. They are missing their greatest joy and power and usefulness.

Methodism is a new life, and so is an experience. It has God's testimony that something has happened. It is love and peace and joy in the Holy Ghost. A preacher approaching his new appointment asked a boy: "Do people at Millbrook enjoy religion?" The boy struck the central power of Methodism when he said: "Them that has it does."

John Wesley was driven from the communion table and shut out of the churches as a fanatic being consumed by zeal, because he preached this doctrine of salvation by faith only and the witness of the Holy Spirit. He proclaimed a knowable religion.

It was sometimes necessary to check zeal without knowledge, but that peril has long since passed. In this age when nearly every street might be carpeted with newspapers, this age of magazines and high schools and colleges and universities and lectures, our peril is from the opposite direction. We are in no danger of too much emotion in religion. When the president of a university not distinguished for religious emotion admonishes Methodism about too much emotion, I am persuaded of his kindly intent, but that he misses our present perils. And when any one is reported as saying that "the statement that we must have an experience in order to be Christians is a religious falsism," I am compelled to think that he is misrepresented. At all events, an effort to protect our Methodism from too much emotion is a work of supererogation. It is no wiser than the man who spent his fortune in making a steel umbrella to protect his head from falling meteors. It is conceivable that a man might be killed by a falling meteor, but our heads are in greater danger from other causes. It would be quite as wise to build coffer-dams in the midst of the Sahara desert to keep back the sea. As a church our peril is greater from the loss of the strange warming of the heart.

In my early ministry I constructed a doctrine which I called the "geology of character." By it I meant that a man might by faithfulness and obedience and prayerfulness so round up his character that by and by he would come into a religious life and that God would save him. I did not preach my doctrine of geology of character, because I could not support it by the Scriptures, and I was not commissioned to preach my own speculations, but the good news. One day a man came into my home and asked me to come and hold a funeral service over his little girl. I said I would go. As he went out he said to me: "Don't waste any words on me; I have outgrown my superstitions. My wife has not. She was a Wesleyan in Canada and has not outgrown it. It is on her account I want the service." I went, and said what I thought I ought to. About three weeks after that the cholera plague struck our city. Several

hundred died each day. Nearly every person that took the plague died. Early in the time of the plague a little girl came into my home and said: "My papa has got the cholera and three doctors have given him up and he wants you to see him. Will you come?" I was in a tight corner. I instantly thought, my geology of character cannot reach him. I was also afraid of the cholera. But I thought that any minister that would not go to such a call ought to take the cholera and die. I asked, "Who is your papa?" She said, "Oh, you know my papa! You buried my little sister three weeks ago"—at such a number, a little over a block away. I said, "I will go." The cold perspiration started over me. As I went I prayed for help. It came to me. "Preach My Gospel," I said. That is it. I will give him only the Word of God and leave the responsibility with God. As I went into the house the woman fell down and caught me around my feet, saying: "Oh, sir, you must save him!" I said, as I lifted her up: "I cannot save him." As I went up by the side of the bed the man sprang up and threw the stump of his arm about my neck, and said: "Oh, sir, what shall I do? It is so dark and everything whirles so. I can't die this way." I laid him back on the bed, and said: "Believe on the Lord Jesus Christ, and thou shalt be saved." He sprang up and shook his hand at me, saying: "Don't you tell me that. Here I am fifty years old, crystallized in sin and have only an hour or two to live. You can't make me over in an hour." There was my geology of character face to face with me. I waited. Another spasm took him, and he cried out again: "What shall I do? I can't die this way." I said, "Believe on the Lord Jesus Christ and thou shalt be saved." Again he said: "Don't you tell me that;" and I waited. For nearly two hours we teetered over that single passage. I gave him nothing else. At last, fearing he would go soon, I said: "Believe and don't you dare to tell me no. You will be dead in an hour. All the people that have gone up to God have gone by this way of faith." Then he began to moan and pray: "Lord Jesus, have mercy upon me!" Soon he was praying with all his might. Then I repeated the promises to him. I repeated that wonderful promise: "Him that cometh unto Me I will in no wise cast out." He said: "Say that again, say that again." I repeated it. He said: "I believe it, I believe it. Glory to God! I can die now. I am not afraid to die now. Hallelujah! I can die now." He begged his wife's pardon for having been so mean to her. He talked about his business, often breaking out: "I can die now." He knew that something had happened. I left him. Toward morning I returned. He was gone. He went shouting, "Glory to God! I can die now." He was saved by faith, just as that thief on the cross was saved, just as every man who is saved is saved by faith. Two people were cured of the "geology of character" that night.

God made us, and He can remake us in a second, when we believe. We do not do the work. God does it, and He can save at the last moment. That is the power of the Gospel. That is the power of Methodism. It has a real Gospel, real good news, that God can save to the uttermost and even at the last if only we believe. If I did not believe that that poor creature dying yonder in the alley, scuttled in every virtue, unloved and unmothered, slipping from the crumbling verge of time into the vortex of perdition, if only she would send one believing cry to Jesus, could be saved, I would never dare to preach again. He saves by faith. He does it. I would to God that we might as a church to the last member take hold of His almighty and merciful

hand and appropriate by simple faith only all that we need, and hold on to Him by faith till He sends His witnessing Spirit, giving us love, peace and joy in the Holy Ghost. This is Methodism.

This great truth is

Wesleyanizing the World.

I bless God for that fact. I have large charity, large love, for all the churches that hold to the Bible. I could work in any of them and be happy, and I could preach and enjoy these great Methodist New Testament truths. Their prayer and testimony meetings are as clear and definite as our own. You could hardly tell by the experiences that they are not Methodist meetings. But it was not always so. Young as I am, I have heard a preacher in an orthodox pulpit denounce "the damnable doctrine that a man might know his sins forgiven." In the high days of hard Calvinism men under the reign of the secret decree could not know whether they were of the elect or not. The decree was secret. The witness of the Spirit to adoption put an end to the secret decree and to all the other decrees.

The Established Church in England was no gentler on this matter. As soon as Wesley experienced and preached this doctrine he was thrust out of the churches and from the communion table, and was mobbed in the streets and in the fields at the instigation of churchmen, ministers and laymen, as a fanatic. That was the state of Christian churches and of the world when God spoke the Methodist Church into being. Methodism was sent into the world on a special errand. We were called up into being to preach a knowable religion. Our fathers heard the divine call and saw God's beckoning hand, and were obedient to the heavenly vision. Men heard their testimony; they wanted their experience. They heard the cry of a boy on the steps of a Scotch pulpit when a man said he was going to seek God. The lad said: "Don't seek Deacon McCall's God. He has been seeking him forty years, and has not found him yet." They wanted to seek a God that could be found. They came in throngs. The truths reached the multitudes. Earnest souls of all classes found peace in believing.

Multitudes born at Methodist altars went into the churches where their parents worshipped. While Methodism would have been glad to house them, yet she rejoiced to see them carry their new life and testimony with them into their old churches. If all our converts had stayed with us we would have doubled our membership, but other churches would not have awakened. The glad life of Methodism, incarnated in John Wesley, May 24, 1738, when he felt his heart "strangely warmed," flowed over the brim of Methodism, ran into and through the other churches, making glad the city of our God. It took a century to warm the old altars and hearts, but I thank God that they are being strangely warmed. Our converts have not been lost. They have been scattered into good soil as "germ cells." Salvation by faith only, and the witness of the Spirit with our spirits that we are adopted, wherever preached and experienced, is Methodism, no matter what name it bears.

I sat one Sabbath morning on Dr. Talmage's little platform while he preached. I had supplied his pulpit two summers and knew his people quite well. He read that morning nine church letters. Five of them were Methodist letters. He turned round to me and said: "Doctor, you see what we are doing." I said: "No, sir! You see what we are doing. You cannot tell whether you have gained a horse or lost a buggy. You dare not read your West-

minister Catechism to this congregation. It would blow the roof off." A wave of applause swept over the audience. It has not been all loss that multitudes of people converted at our altars have gone into other communions. The world is being Wesleyanized.

The Established Church which drove John Wesley from her altars and pulpits has felt the power of his distinctive doctrines. Blackstone said that he had heard the ablest preachers of the church, and you could not tell by their sermons whether they were pagan or Mohammedan or Christian. I need not uncap that abyss. It is enough to say with the great secular historians that much of the good wrought by Wesley and his followers was found in their quickening of the Established Church. It is now enough to say that not a small per cent. of the evangelical preaching in England and in the world is now heard in non-Methodist pulpits. The world is being Wesleyanized.

A Christian lady, a little while ago, brought her two sons — young men in their teens — to one of our churches where a blessed revival was in progress and said to our pastor, whom I know: "I have brought my sons to your services. They are to be confirmed in a few weeks, and I want them converted before they are confirmed."

A hundred years ago before the churches had been Wesleyanized there were but about a dozen missionary societies. The lifeless forms of Christianity were hardly able to propagate themselves. But now since these great bodies have felt the new life these missionary societies are numbered by the hundred. This revived and revival doctrine is running throughout all the great masses of heathenism. Here and there over all the pagan continents you can see the flames of the new life burning on Christian altars, and hear the glad songs of hearts strangely warmed by the love of God consciously shed abroad in the soul. Thus in this wider range and mightier sweep the world is being Wesleyanized. We are only on the crest of the mountains where the endless plains stretch away into an ever-widening future.

Green, the great historian of the English people, tells us of Pitt's defects, distresses, and sources of power. Pitt was only a cornet of horse, with but £200 a year — no name, no family, back of him. England was in extremes. Pitt said: "There is but one man in England that can save her, and I am that man." The king put him at the head of the ministry. He was honest. He neither took nor gave bribes. The people believed in him and backed him. He appealed to the patriotism and moral sense of the people, and they never failed him. In one decade by the sword of Clive he recaptured India; with money poured into the coffers of Frederick, and soldiers poured into his legions, he checked the Bourbon family in Europe, saving Germany; and by the sword of Wolfe on the heights of Abraham he drove the French out of the valley of the Mississippi, saving this continent for better uses. Now Green tells us that but for the moral reformation wrought by John Wesley and his followers Pitt would have had nothing upon which to stand, and would have been helpless in the great strife of modern times. But the moral conviction of the English people made a sure foundation for Pitt, and enabled him to save the 300,000,000 of India, making the empire English instead of French, Protestant instead of Catholic; also to protect Frederick the Great and make possible the German Empire, and to keep the continent of North America for a free republic. These three Protestant nations are magnificent trophies for the little

man of Epworth. These indicate some of the overflow of Methodism beyond the statistics in this country and in the world. Lecky, the philosophical historian of much weight and authority, sustains these views:

"Although the career of the elder Pitt, and the splendid victories by land and sea that were won during his ministry, form unquestionably the most dazzling episodes in the reign of George II., they must yield, I think, in real importance, to that religious revolution which shortly before had been begun in England by the preaching of the Wesleys and of Whitefield. The creation of a large, powerful, and active sect, extending over both hemispheres and numbering many millions of souls, was but one of its consequences. It also exercised a profound and lasting influence upon the spirit of the Established Church, upon the amount and distribution of the moral forces of the nation, and even upon the course of its political history."

This swelling tide has necessarily reached our country, and has become identified with our free institutions. Methodism, born with the republic, has taken the State by the hand, and has kept even step with her. Mr. Lincoln said: "It was not the fault of the other churches that the Methodist Church sent more soldiers to the field, more nurses to the hospitals, and more prayers to heaven than any other." We remember with sad and grateful pride that every fifth grave containing a blue uniform that made the Southland billowy like the sea was filled with a communicant of the Methodist Episcopal Church. "Those low green tents whose curtains never outward swing" represent Methodist patriotism and valor. So it seems to us only natural that we should send families to the White House — Grant and Hayes — and that we have recently had a Methodist communicant in President McKinley.

Touched in this last century and a half with the spirit of personal kinship and fellowship with God, these English-speaking peoples have risen to the highest civilization known among men, and marching with the swing of conquest they walk over the earth as if they owned it. Like chivalrous knights of high heaven, they feel called upon to right the great wrongs, to defend the helpless, lift up the poor, and establish prosperous peace, or know the reason why.

Sometimes this elevating work seems so slow and so long that men doubt whether the Anglo-Saxon is helping or robbing. It is a long journey from one end of the cat o' nine tails to the other. It takes five generations of culture to prevent a bondman from making a hole in the ground with the hollow of his foot. But the Anglo-Saxon seldom, if ever, turns back when once he has set himself at a task, no matter how poor or how dark the clay. If the poor fellow will live and not die, work and not faint, the Saxon will put him on his feet, strengthen his knees, lift up his chin, open his eyes, give him a family, a home, a castle, a flag, and a country for this world, and set him up in business for the next world with a faith, a soul, and a God. The biped is worth more in commerce when he is thus enlarged and set up. As a lump of pagan mud his trade is worth one dollar a year; when the Saxon has set him up in business he is worth fifty dollars a year. It may be the Saxon sees this; nevertheless, the poor man is elevated and endowed, is set up.

Brothers, I am not outside the facts of history when I say that the spirit which God poured into the world through the lips, labor, and life of John Wesley has

Quickened this Anglo-Saxon People into Power.

The Anglo-Saxon stock is the engine, and Methodism is the man in the cab with his

hand on the lever. This is the secret why these people are so free, fearless, and loyal.

Who can measure our responsibility? A visitor asked the keeper of the light at Calais: "Does your light ever grow dim or go out?" "Grow dim or go out?" said the astonished watchman, startled at the very suggestion. "Why, man, there are ships yonder at sea, in the darkness. If this light should grow dim or go out they might go upon the breakers." We are the lighthouse of these ages. If our lights grow dim or go out, the nations, freighted with the liberties and destinies of millions and of generations to come, might go upon the breakers. Our only safety is in close personal work with God, in walking with God as our fathers did, keeping ourselves personally in such fellowship that we can detect the least approach of sin and hear the slightest prompting of the Spirit, and receive constantly new supplies of spiritual power. The same heroic devotion that made our fathers win in the nineteenth century will make us win in the twentieth. God help us that we may have not only "the arduous greatness of things achieved," but also the heroic greatness that can do all things through the strengthening grace of Jesus Christ.

The field for Methodism is wider than ever in the past. Its great need is the old fire, the strange warming of the heart. I will call only two witnesses. They are the two greatest products of the Christian Church, Paul and Wesley.

John Wesley grew in a godly family. He went into the church by the proper ceremonies. He prayed and fasted and worked and watched. He took the vows of the church and devoted himself to her ceremonies and sacraments. As John Dempster went to South America as a missionary into the perils of Roman Catholic persecution, chiefly to be sure that he was thoroughly and absolutely consecrated to God, so John Wesley went into the wilds among the savages as a missionary. But none of these things gave him satisfying peace and comfort. He styles all these things "a refined way of trusting to his own works and his own righteousness," that he "dragged on heavily, finding no help or comfort therein." But he renounced all these things, saying, "When we renounce everything but faith and get into Christ, then and not till then have we any reason to believe that we are Christians." Under the guidance of a Moravian Christian and led by the Spirit he settled down upon Christ only. Then he felt his heart strangely warmed, and knew that his sins were forgiven. Then he came to his kingdom.

Brothers, I will call another great witness, a man of the same rugged logical mental structure, only greater, possibly the greatest of all the sons of Adam, possibly the greatest man the great God ever made, none other than Paul, the Great Apostle to the Gentiles. Hear his testimony concerning his labors and sufferings:

"Seeing that many glory after the flesh, I will glory also. . . . Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in death oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." (2 Cor. II: 18, 23-28.)

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake are we killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Rom. 8: 35-39.)

Hear his summation of his claims to self-righteousness: "If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day"—all there could be in early admission to the church of the stock of Abraham of the tribe of Benjamin. Royal blood, the blood of the patriarchs, Israel's bluest blood, flowed in his veins, and the special favor of Benjamin with his double portion. "A Hebrew of the Hebrews"—no alien mixtures, good blood on both sides of the house. "As touching the law, a Pharisee"—orthodox, no materializing Sadducee. "Concerning zeal, persecuting the church"—no limp and lazy liberal, but an inquisitor keyed to the highest and hardest duties. "Touching the righteousness which is by the law, blameless." Nothing could be higher than this, yet hear this witness. It is Paul the aged—the fires and fancies of youth have long ago died out of him. He is in the ripe maturity of his faculties and powers, at the very summit of his great manhood, tested and enriched on every side. He has tested every weapon and tried every torture. He has confronted the mob in the temple and the inquisitor in the dungeon. He has stood against the bigotry of Jerusalem, against the philosophy of Athens, against the corruption of Corinth, against the rashness of Philip, against the idolatry of Ephesus, and against the persecutions of Rome. He fled from the mob in Jerusalem to the prison in Caesarea, from the wrath of Herod to the stoning in Lystra, from the vengeance of Corinth to struggle with wild beasts in Ephesus. He struggled out of the suri of the Aegean to stand alone at Nero's bar. Surely if any man has ever had whereof to trust in the flesh, this man can well say, "I more." Yet hear his testimony:

"But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Phil. 3: 4-9.)

These two greatest men in the Christian Church come back to the same sure foundation—faith in Jesus Christ.

Brothers, this old truth, this simple experience by which Wesley felt his heart "strangely warmed," will warm all our hearts. It has made the nineteenth century the greatest of all centuries, and it will make the twentieth century even infinitely greater. For the world is being rapidly Wesleyanized.

—The rise of Methodism was the birth of spiritual reform of which all the Christian denominations in Great Britain and America were in desperate need. The Established Churches in England and Scotland were dying of spiritual anemia. The chief power in saving to the future the old church of Cranmer and Ridley was the Methodist revival. Methodism cut the knot [of a limited atonement and enslaved will] . . . and has made its way, as a living fact, into the heart of churches whose standards to this day disown it as a dogma of speculative belief. —Austin Phelps, D. D.

METHODISM IN AMERICA

BISHOP WILLARD F. MALLALIEU.

Address given at the Wesley Bicentennial celebration in People's Temple, Boston, on Tuesday afternoon, June 30.

THE world owes much to the Wesleys. It was a Wesley that wrested the Spanish peninsula from the grip and domination of Napoleon. It was the same Wesley that won the battle of Waterloo, when the man who had destroyed and built up kingdoms and terrorized the nations was at last and forever overthrown, and doomed to die upon a desolate island of mid-ocean that lifts itself beneath the light of the Southern Cross. This warrior Wesley, by his courage, indomitable will, and military prowess exerts today a potent influence upon all the nations of earth, upon all governments, upon all the movements of the human race, and will continue to do so as long as time endures.

The other Wesley of whom we think and



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and whose birthday we celebrate, has placed the world under peculiar obligations. It is absolutely certain that the English-speaking peoples scattered abroad to the ends of the earth are, and for more than a hundred years have been, most strangely and powerfully affected by his life and deeds. Nor is his influence alone felt by those who speak the language to which he was born. The English language rules more than one-third of the entire population of the globe, and the influence of John Wesley, either directly or indirectly, affects the life and destiny of the five hundred millions or more who are included in the nations subject to English speaking governments. Then it must be remembered that there is at present no commercial city of any considerable importance on the face of the earth where the representatives of the English tongue are not found; and, wherever they are found, they are active, vigilant and masterful, and carry with them the English Bible, the Protestant religion, and the spirit of domination. Thus they spread abroad the influence of Wesley among the nations. Indeed, it may be truthfully said that the influence of John Wesley is powerful and pervasive and constantly increasing, so that today it spreads from pole to pole, it belts the

tropics, it covers the continents, it touches ten thousand islands of all the seas, and moves the minds and hearts, stirs the aspirations and ambitions, impels to high and noble living, innumerable aggregations of mankind.

We of New England, on this occasion, have a special right to claim an interest in Wesley. He was born in Epworth, a little out-of-the-way place amid the fens of Lincolnshire—a place that would have forever remained in obscurity had not Samuel Wesley been appointed the rector of its humble parish church. But Lincolnshire is the one place in England where the people speak the English language correctly; that is, they speak it as we do here in New England. Indeed, they look like us, and have many of our ways. Walk along the streets of Old Boston, or Lincoln, and read the business signs, and the names are more like the common names of the old New England than can be seen in the streets of Boston at the present time. The truth is, very many of our Pilgrim and Puritan ancestors came from Lincolnshire, and very likely some of them came from Epworth itself.

Turning aside from the main street of the village of Epworth, entering a densely shaded way that leads to the ancient church, and passing through a gateway that opens to the right into the graveyard, where the dead of many centuries are buried, almost the two first names that confront us are Atkins and Emerson. Then further on may be read such names as are exceedingly common among us—Jennison, Barnes, Richardson, Hodgson, Elliot, Walker, Turner, Clark, Robinson, Parker, Hardy, Hart, Atkinson, Wilson, Griffin, Simpson, Matthews, Wright,

and such like. Surely, with such names as these abounding in Epworth, New Englanders may be pardoned if they claim a special and intimate relationship with Epworth and the Wesleys.

First of all, let us most devoutly thank God that in His own best time, and in His own good providence, John Wesley was born. The world had no care for the babe—had no interest in him; but the watchful eye of the Heavenly Father beheld him, and His loving heart cared for him. The rulers of the earth were entirely oblivious of the fact of his advent, but the Ruler of earth and heaven was deeply concerned. The nations took no notice of the event, but the angels of heaven, profoundly interested in the salvation of a redeemed humanity, were camped about the humble home when the babe was born. John Wesley was

God's Priceless Gift to Humanity.

Though born in poverty and obscurity John Wesley had good blood in his veins. On both his father's and mother's side he was connected with the nobility of England; and on both sides he came from ministerial stock. His mother's father was a clergyman, and his father's father and grandfather were clergymen, not indeed of the highest rank, but men who in one way

or another were heard from in their day. It is an interesting fact that the greatest of all the English race for the last eight or ten hundred years have not come from the foremost ranks of the nobility. This is true whether we consider the statesmen, diplomats, military and naval commanders, or lawmakers and administrators; and it is equally true that many of the most celebrated in English history have come from the lower grades of the nobility. This same principle will apply at the present time. The highest and richest have no special incentives to perform great deeds for themselves or their country, and so to a larger extent they yield to the seductive influences that are about them and give themselves up to lives of luxurious idleness or unworthy if not sinful indulgence in selfish desires, ambitions and appetites. It was a great piece of good fortune—may I not rather say a gracious providence—that John Wesley was the child of comparative poverty. It was this, coupled with his father's wise advice and his mother's much wiser counsels, that laid the foundations for some of the noblest traits of his character, and made possible that most extraordinary spirit of self-sacrifice which distinguished him from the vast majority of mankind. Poverty and its incident struggles made him rugged, stalwart, and fearless. The boy, the young man, who, cramped and limited in the resources supplied by his environment, has to fight his way through mighty opposing forces, will develop these superb qualities. John Wesley had them in an eminent degree, and more and more the world has come to realize that he was not a fanatic, not simply a religious enthusiast, not a vain dreamer, but a man, every inch a man, as dauntless as his ancestors on the memorable fields of Crécy and Agincourt, as steadfast as the Ironsides of Cromwell, as indomitable as the battered and torn ranks of Englishmen commanded by that other Wesley on the bloody slopes of Waterloo. Poverty was good for John Wesley, for it brought him into close touch with the common people. It was so with Martin Luther, with Savonarola, with Knox and Bunyan and Wycliffe, with the Apostles, and with the Lord Jesus Christ. Earth's average millions cannot be reached by those who have been fed in babyhood out of golden spoons, nor by those who have been nourished on dainty viands in youth, nor by those who are satiated with fine linen, elegant purple, and sumptuous living. Lily white fingers cased in soft kid gloves are not well fitted to grasp and pull from the fires of earth and hell the brands that are well-nigh consumed. It needs a grip of steel, and a power to lift that is alone produced by the dynamic force of sympathy, fellowship, and love. These great burdens that weigh so heavily on humanity, and crush remorselessly so many millions, are never borne by the doctrinaires, and the fastidious, self-indulgent few who thank God that they are not like other men; but by the men who have been nurtured in poverty, and have made their shoulders broad and strong in bearing their own burdens, who are not afraid of the toiling, moiling masses of submerged humanity, who can put their backs under heaviest loads with a blessed sense of brotherhood, and rival Atlas of old in bearing the whole world up into the sunlight of God's boundless mercy and His fathomless love. John Wesley's poverty made him fit, eminently so, to be the representative of Jesus, the Son of God, who with calloused hands went out from the carpenter's shop of Nazareth to lift the loads of sorrow, sin and despair from the hearts and lives of humanity.

Again, John Wesley was fitted for his

work by the home training given him by his scholarly father and by his tactful and accomplished mother. What was done for him in the home school was abundantly supplemented by Charterhouse and Oxford. It is difficult, it not impossible, to imagine a course of training more perfectly suited to develop the intellect of the boy, the youth, the young man, than that bestowed on John Wesley. The opportunities afforded him and the labor bestowed upon him were not in vain. His was an aspiring, grasping intellect, quick to apprehend, strong to retain, and wise to utilize all acquisitions that came within his reach. Few indeed of all the graduates of Oxford, during its many centuries of existence, have had keener, more penetrating, or more vigorous intellects than John Wesley. When he was twenty-five or thirty years of age his Alma Mater could point to him with real and praiseworthy pride as one of the most brilliant scholars she had ever sent forth. His career in after years would have been her justification in making the claim.

First of all, Wesley knew

How to Use His Mother Tongue.

It is a very rare thing that he ever allowed any word to say what he did not mean, but many a time he compelled words to lend themselves to express with unusual force and clearness the thoughts that were in his mind. He knew how to use the choicest English of his day, and his English was the vivid Saxon which is the grandest language for governmental constitutions, for a law-making and world-ruling race, for statesmen and diplomats who want to tell the truth and will not lie, for orators and poets, for heart-to-heart talks, and the proclamation of the Gospel, that is used by any of the nations of this babel world. Undoubtedly he was a poet, for his hymns, whether original or translations, are among the best in the possession of Christendom. Undoubtedly he was an orator, for no one but an orator of surpassing ability could dominate and move vast audiences as did he, composed of all classes as were those who listened to his words. Certainly he was a scholar—his published works prove that, and their multitude proves his diligence. He knew Arabic and Hebrew. He was perfectly familiar with all the classic literature of Greece and Rome. He could converse in Latin as freely as in English. He knew German, French, Spanish and Italian. He seemed to be at home in every department of research and knowledge of the time in which he lived. His "Notes on the New Testament" suggest nearly all the really valuable modifications of the Authorized Version that our modern revisers have from time to time made. It is clearly manifest that he was a master of Greek and able to translate the New Testament with a skill and accuracy that may well challenge the admiration of the scholars of the present day.

It is an occasion for the profoundest gratitude on our part that this man—one of the greatest scholars of the century in which he lived—did not bury himself in scholastic cloisters, and so deprive the world of any participation in the wealth of knowledge he had accumulated. Yes, we are thankful that he consecrated himself, and all he had, and all he hoped for, on the altar of God for the service of humanity. He enriched the men and women, the common people, the poorest of the poor, with the treasures he had gathered in all the realms of learning and culture. It may be said of him, what is said in solid stone over one of the portals of St. Paul's Cathedral concerning Sir Christopher Wren, that he spent his life in doing good to others.

Millions upon millions in our own land, in Great Britain and her vast colonial possessions, and in other parts of the world wherever Methodism has gone, have been elevated, ennobled, inspired, by the influence that has emanated from the scholarly attainments of John Wesley. Methodism, in proportion to its numbers and wealth, has led all the churches for almost a hundred years in founding institutions of all grades for the education of children and youth. Such institutions have been established on every continent and in almost every country of the habitable globe. And it may still further be said that never in all the past has Methodism attempted so much as now, and was never accomplishing so much as now; and all this can be traced directly back to our founder, who, as we have seen, was himself a scholar of high repute, and who laid his plans wisely and built foundations that were broad and deep and strong, to the end that all classes of his followers might have opportunities for securing a substantial education.

Our own country has wonderfully profited by this admirable care and forethought. Not only are our institutions found in every State of the Union, but they are planted already in Porto Rico, Alaska, and the Philippines, and in all lands where our missionaries have gone. In the meantime our example has stirred many others to emulate our achievements, and the influence of Wesley is felt far beyond our own borders.

Methodism has always believed in education—never more so than today—and, with God's blessing, we hope to lead all the churches and inspire all communities in the search for the good and beautiful and true, believing most sincerely that to the highest possible attainments in blessing the world and in loving and serving God the cultivation of the intellect is absolutely essential.

John Wesley

Never Invented a New Doctrine.

He was familiar with the early Christian Fathers. He knew what they had taught, and the doctrines on which each laid special emphasis. He knew the doctrines of the reformers; the teachings of Luther, Melancthon, Calvin, and a host of others were at his command. He knew the philosophers from Aristotle, Socrates and Plato down to his own time. He was a philosopher and a teacher of philosophy himself. Best of all, he knew the Holy Scriptures from his youth. He had an acute mind and an inventive genius, and it would seem that he might have discovered some new doctrine, but he did not. True, he emphasized some doctrines, but the newest of them were as old as Paul, as old as the evangelists; indeed, most of them dated back to the prophets and to Moses himself, for the Great Teacher quoted from Moses when He gave the decision in regard to the first and greatest commandment; and that commandment, it may well be observed, embodies the fundamental thought of Wesley's teaching concerning the highest attainments in the divine life here on earth. It seems to be the peculiarity of weak and unbalanced minds that they invent new doctrines, or imagine them, or dream them, and then try to palm them off on the world as something important and valuable. Fanatics and frauds also attempt the same devices, and sometimes deceive those who might be supposed to be among the very elect. John Wesley was neither weak nor unbalanced, he was neither a faddist nor a fraud; and so he took the old doctrines as taught by Moses and other writers of the Old and New Testaments, and as taught in the revelations made by God to His people in

divers places and at sundry times, and especially what he learned in the school of the Great Teacher, humbly sitting at the feet of Jesus and giving heed to His words.

Our doctrines — the doctrines of the Methodist Episcopal Church — as taught by Wesley and embodied in our standards, are the sub-structure upon which our church is founded, and they have a very important relation to our spiritual life and experience. The shallow and senseless slurs we often hear in regard to creeds and doctrine never need to disturb any intelligent human being. There is a thousand-fold more cant, foolish, arrant cant, about creeds than can be found elsewhere, search for it as we may.

John Wesley taught and believed:

"There is but one living and true God, without body or parts, of infinite power, wisdom and goodness; the Maker and Preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power and eternity — the Father, the Son, and the Holy Ghost."

Following this, and logically connected with it, he affirms:

"The Son, who is the Word of the Father, the very and eternal God, or one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men."

In this we have the distinct declaration that Christ died to reconcile his Father to us — this being totally and forever opposed to the teaching of those who deny the deity of Christ, and of all such in our church who in whole or in part sympathize with such views. It recognizes the fact that the divine moral Governor of the universe is something more than a moral imbecile, and that the moral government and the Administrator of that government must be taken into account in the redemption and salvation of sinners.

This item of our faith in some measure meets the oft-repeated remark that Methodism has never had a theory of the Atonement. This remark in some sense is a half-truth, and is all the more misleading. The real truth is that Methodism has always had a theory of the Atonement, and this theory, directly or by necessary implication, has included the idea of the universality of depravity; the idea of the equal universality of redemption; the idea of the importance of the life, example and teachings of Christ; the idea of the destruction of the power and works of the devil to such an extent that every prison door has been opened to every servant and slave of Satan; the idea of the full satisfaction of every claim of the divine government; the idea of the reconciliation of God as the Supreme Ruler of the universe to man, and of man the sinner to Him; and all this has been accomplished and consummated by the life, sufferings and death of the Lord Jesus Christ. And it is constantly assumed and taught that the ground of this atonement, of this redemption, is the fathomless, boundless love of the Triune God.

It should be added that, in the affirmation now under consideration, Wesley teaches the reality of the supernatural origin of the human nature of Christ; and also emphatically teaches the absolute and eternal Deity of Christ. There was at this point no subterfuge, no prevarication, no covering up with ambiguous terms and double-meaning phrases notions contrary to the primitive and evangelical faith. John Wesley's soul would have spurned such a course, even though it might have

cost him place, and power, and salary to do so. Furthermore, Wesley teaches the all-inclusiveness of the Atonement, and the cognate truth that only through this may sinners be saved. He says:

"The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit."

Concerning the Holy Ghost, he says:

"The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God."

Wesley's doctrinal teaching in regard to three controverted points is clear and explicit, and any professed follower of his would do well to hesitate long before he rejects them, and still longer before he scoffs at them, either in private conversation, in public speech, or in the press:

"Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

"The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will."

"We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort."

Again, John Wesley believed in the literal, absolute, complete and tangible resurrection of Christ. He affirms:

"Christ did truly rise again from the dead, and took again His body, with all things appertaining to the perfection of man's nature, wherewith He ascended into heaven, and there sitteth until He return to judge all men at the last day."

And he certainly taught that the resurrection of all man at the day of judgment would be as real as that of Christ, and the affirmation of a judgment day clearly sets forth the fact of a separation, an eternal separation, of the good and the bad.

Wesley believed and taught that the Holy Scriptures constitute a divine revelation, that they are the Word of God, that they are really and truly inspired, that Moses and David, two of the five greatest poets that ever lived, were quite and altogether differently inspired from Homer, Virgil, Dante, Shakespeare and Milton and other greater or lesser poets who have charmed the multitudes with their songs.

John Wesley lived later than some destructive rationalistic critics; he was contemporary with others; but he had not seen, as some of us have seen, the modern, polychrome, and crazy-quilt Bibles that so confuse the simple-minded saints, and afford so much encouragement to all Bible haters. John Wesley did not allow himself, for a single moment, to question the testimony of the Lord Jesus Christ in regard to the Old Testament Scripture. He never suspected Jesus of being ignorant concerning the authority, genuineness and authenticity of the Old Testament books; he never, for a moment, supposed that Jesus knew the facts in the case and concealed

His knowledge because He feared its disclosure might hinder His work; and so he affirms concerning the Bible:

"The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church. The names of the canonical books are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, the First Book of Samuel, the Second Book of Samuel, the First Book of Kings, the Second Book of Kings, the First Book of Chronicles, the Second Book of Chronicles, the Book of Ezra, the Book of Nehemiah, the Book of Esther, the Book of Job, the Psalms, the Proverbs, Ecclesiastes or the Preacher, Cantica or Song of Solomon, Four Prophets the greater, Twelve Prophets the less. All the books of the New Testament, as they are commonly received, we do receive and account canonical."

There cannot be the slightest doubt as to the position John Wesley would take in regard to the views just considered. He would stand as firm as the everlasting hills in the defense of the evangelical-historical doctrines which he most thoroughly believed, and which he most faithfully taught and most bravely and successfully championed.

The

Personal Religious Experience

of John Wesley covered a wide range. He was taught to pray at his mother's knee. All his life long he was a devout believer in the efficacy of prayer. If good works could have saved him, or any one else, he would have been saved in this way. It would be a difficult thing to imagine how he could have done more. But year after year passed until he was about thirty-six years of age, and, so far as we can judge, he had never come to realize that his sins were forgiven, that he was justified and regenerated. At this time, in the good providence of God, he found the grace for which he had long and earnestly sought, his heart was "strangely warmed," and his soul was filled with light, love and peace. From this new and glorious experience he never declined, but through sorrow and joy, through strife and victory, through reproach and fame, through sickness and health, through adversity and prosperity, through enmity, hatred and malignant abuse, as well as love, loyalty and honor, in life and death, he pressed his way straight forward until at last he passed to his eternal reward. He knew that he was saved with the uttermost salvation, and to this experience he was ever ready on all suitable occasions to bear testimony. He was none the less faithful in obeying all the commands of God, none the less self-sacrificing for the good of his fellowmen, none the less diligent in caring for the bodies and souls of all whom he could in any way reach and help, none the less lavish of time and strength and earthly store if by any means he might build up the kingdom of God on earth. Men of all ranks were constrained to recognize his lofty enthusiasm, his all-embracing love for humanity, his complete consecration, and his holy, blameless and Christlike life.

With such a leader as this — a leader raised up by God for a great work that needed to be done — it is not surprising that now, on the two-hundredth anniversary of his birth, there are more than thirty millions of people who are counted among his followers. Nor is it surprising that at least half of these are found in our own country. John Wesley lived long enough to give Francis Asbury to the young re-

public. He lived long enough to see and to direct in the organization and establishment of the Methodist Episcopal Church — the grandest church God has on this earth today.

Marvelously the church he established on these shores has grown, marvelously has it increased in numbers, wealth and influence; and yet it might have been expected that Methodist preachers, filled with his spirit, inspired by his example, emulating his deeds, would ride on the most advanced crest of the mighty waves of colonization and conquest that have swept westward across the continent for more than a hundred years. The Gospel they have preached gave hope to every soul; they were men of the people, and the common people have heard them gladly; they have been the builders of schools, and churches, and commonwealths; they have hated oppression and loved liberty; they have been loyal to the glorious flag of the United States; they have always stood for morality, virtue, temperance, and the Christian home; they are no anarchists, communists, nihilists; they follow the blood-becrimsoned banner of the Cross and propose to hold this land of ours fast anchored to the throne of God, and make it the supreme agency in bringing the nations of the earth to bow in glad obedience at the foot of the cross.

The Wesleyanization of America means that this nation of ours may become, shall become, the first possessed inheritance of the Son of God; it means that right speedily the Gospel in its purity and power will be carried to the ends of the earth; it means that the glad day will be hastened in its coming when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Thank God, a thousand times thank God, for John Wesley! Thank God for all the victories of the past, for all present good, and for the immortal hopes which open before our faith-illuminated vision an ever-broadening vista of supreme achievements.

PAUL'S VISION

REV. BRADFORD P. RAYMOND, LL. D.

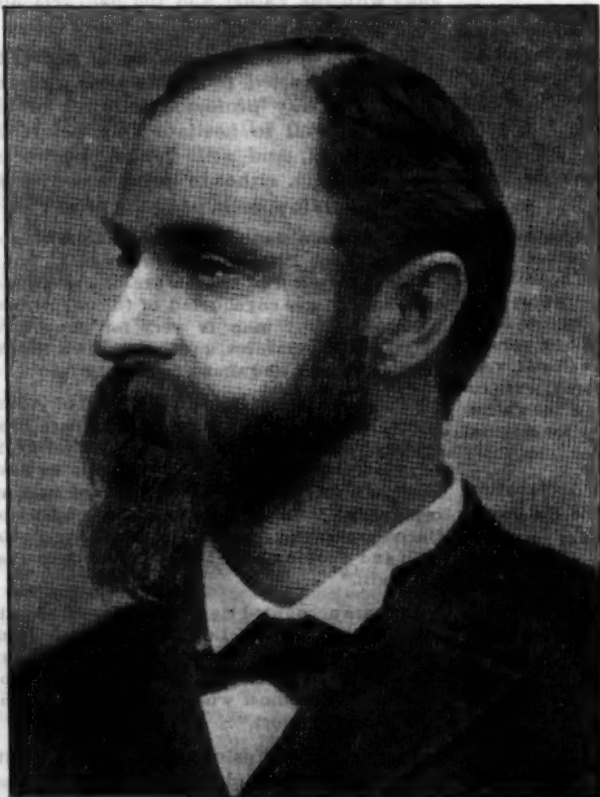
From the Baccalaureate Sermon preached by the President of Wesleyan University, Sunday morning, June 23.

"But when it pleased God . . . to reveal His Son in me . . . immediately I conferred not with flesh and blood." — GAL. 1: 15-17.

THE fact that stands in the foreground of Paul's vision was a fact that had a voice, that spoke Hebrew. That group of external events were then and there transmuted into the revelation of the Son of God in him. The fifteenth chapter of First Corinthians is his unimpeachable testimony to this revelation and its significance for him. Of the immediate significance of the revelation to Paul we may be quite certain. He immediately took the oath of allegiance to the Lord Jesus Christ. He cried out: "Lord, what wilt Thou have me to do?" In that utterance have we not the red blood of the great creeds? In that moment of surrender he put the sceptre of David into the bleeding hand, and the royal crown upon a wounded brow. In this dramatic confession of faith he concealed the principles that will organize anew the whole Messianic history. In this utterance I see the "far-flung battle lines" of Paul's whole militant career. This new experience made a chaos of the whole Messianic history for Paul, and he went into Arabia to reflect. He carried with him a new sense of values, and brought back a new perspective of history. He has identified the blessing of Abraham and the life of

the spirit. He who has received the adoption of a son, and can say, "Abba, Father," has a test in his own soul for all the varying standards of value current in the world's market.

This experience of the apostle brings the most characteristic note of Methodism. What is the meaning of that experience which came to Wesley on the 24th of May, 1738, and which he describes in language now become classic among us: "I felt my heart strangely warmed, I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." The meaning of the revelation for both Paul



PRESIDENT BRADFORD PAUL RAYMOND

and Wesley might be summed up by saying: Jesus Christ is a present, living Christ; He is immediately active in the genesis of the new consciousness; enthroned above the ages, to Him unhesitating obedience is due; and by this allegiance the believer joins his militant army for the conquest of the world. Wesley makes much of the believer's assurance, but no more, I think, than does St. Paul, only with Paul it is always a kind of sacred lyric. It breaks out in the stately flow of his argument like a spring from hidden streams; you will feel it in his practical exhortations and in his apology for his apostolate. And in the deep diapason of his cosmic philosophy you may hear this recurrent note of assurance, clear, sweet and strong, like the voice of an angel: "And because ye are sons, God sent forth the spirit of His Son into our hearts crying, Abba, Father."

For the theoretical adjustment of this revelation we must go to the writings of Richard Watson, Adam Clarke, and John Fletcher. And for the place which Wesley made for this new song we may go to the history of England. He is to be found in all the practical reforms and philanthropies of the century. One might say: Travel any of the great highways of England during the last half of the eighteenth century, and miss John Wesley if you can.

The age needs to be made sensitive to Paul's standard of value. Science has given us power, and that is good. The desire for gain has given us wealth and the

machinery of wealth. But if our estimate of scientific knowledge compromise our ideals, it costs more than it is worth. Science and wealth we must have; but only as the revelation of the Son of God is made in us and to our time can they be made to contribute to the spiritual elevation of man and the coming of the kingdom of God.

We have to adjust this revelation to an entirely new group of questions. What is the relation of this revelation to nature and the stubborn mechanism by which nature is ruled? What modification of old theory is made necessary by the doctrine of evolution? We have no occasion to fear the theoretical adjustment that is going on in our time.

This is a revelation which is yet to be made to our age. The Christian employer must abide by its spirit, and find ways to make it work. This is not an easy task. There are difficulties which no theorist can appreciate. I do not assume that the Lord Jesus undertook an easy task when He undertook the salvation of this old world; but He gave Himself to it with a splendor of self-abnegation that draws the whole world toward Him. I know of no more difficult task in the evolution of the kingdom of God on earth than that of lifting this industrial age to the level of this new revelation. And it is just as difficult a task for the employee as for the employer. Both put money first and manhood second. That gradation of values will have to be changed. That gradation does not conform to the revelation of God in man. That gradation is not in harmony with the structural order of the universe. Man is first, and all else is instrumental. Ceremony and sacrifice, circumcision and the law were

all made instrumental by St. Paul, that the new man might be made final. Wesley valued out-of-door preaching, the work of woman, the organization of Sunday-schools and all other agencies, as means to an end. The end of the Gospel is sonship. Manhood can never be made a means to an end. The industrial interests of our time make conspicuous the need of the revelation of a new standard. Neither does the new standard need the justification of a working theory. It is creative and recreative in its own right and will make and unmake working theories to fit the actual situation. Only let it have its way. Enthroned Him whose bleeding hand sways the sceptre of righteousness. That will cure the greed of money. For it is always true that five millions has an insatiable hunger to become ten. That will kill the beast in the labor unions, and give right of way to the reason and the moral purpose that are latent and potent in these unions. My friends, it is a long road. O, that you may be sure. Beware of the man who thinks the goal can be reached one week from today. But the task is upon us; the way of advance has been blazed. Confident as I am that Jesus Christ's program stands for the ideal order underlying the ages, just so confident I am that it works as a social force in the institutions of our time, while the age goes groaning on toward the day of the manifestation of the sons of God.

— Leisure and I have taken leave of one another. I propose to be busy as long as I live if my health is so long indulged to me. — Wesley.

JOHN WESLEY, THE MAN

PROF. CALEB T. WINCHESTER, L.H.D.

Address delivered at the Wesleyan Bicentennial celebration at Wesleyan University, Middletown, Conn., June 29.

AT four o'clock, on the afternoon of Monday, the second of March, 1739, in a plot of open ground just outside the city of Bristol, a preacher stood up to speak to an audience of three thousand persons crowding about him to listen. For six weeks past, this audience has been hearing, in this place and in other places in the open air, the most marvelously eloquent preacher of the eighteenth century, George Whitefield, but the preacher of this afternoon they have never heard before. And he has never preached "in the fields" before, and does it now with the utmost reluctance, feeling that it is a violation of all proprieties, and almost doubting — as he said afterward — whether it were not a sin to save a soul except it could be done in a church. No picture of the preacher of that afternoon, and no account of what he said, was preserved by any of the audience; they were not the kind of people who keep journals and write letters — for the very good reason that most of them were grimy colliers who could not read or write at all. But we know the preacher was a little man, short of stature and slight of figure; his face, thin and sharply cut, is the thoughtful face of a scholar, for he is thirty-six years old, and until about a year ago he has lived the cloistered, almost ascetic, life of a Fellow of Lincoln College; his dark hair, in defiance of the fashion of that bewigged age, falls down almost upon his shoulders, with just a suspicion of a curl; his faultless cassock and spotless linen, his black hose and silver shoe-buckles, betray an almost finical neatness and precision in his attire; yet he has a certain air of command, and by that steadfast, level look in his eye, and the quiet, firm tone of his voice, you know, before he has spoken a dozen sentences, that this is one of the leaders of men. He announces as his text those words which, as we think of him now, it hardly seems irreverent to apply to this servant of the Master who spoke them before: "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor." There is no rhetoric in his sermon, no slightest attempt at oratorical effect, only a clear, simple utterance, thrilling with intense but restrained emotion. What was the immediate result of that afternoon's sermon we do not know; but we know that in the next month John Wesley has preached again and again under the open sky, till his audiences through that month, in and near Bristol, aggregate forty thousand persons. His great work has begun.

Fifty-one years after this day, one evening in the year 1790, a young Englishman — hardly more than a boy, for he was only sixteen, and an articled clerk in an attorney's office at Colchester — records that he went to hear "that veteran in the service of God," John Wesley. The preacher stood in a wide pulpit, on either side of him a minister, and the two held him up. His voice was hardly audible. "I could not make out the text," says the young hearer, "and the sermon was largely pantomime, but it went to the heart." This young attorney's clerk, Henry Crabbe Robinson, as he grew to manhood, came to know and hear most of the great men of two generations in England; but he used to say that never, in all his later life, had he seen anything comparable to the picture of this aged preacher, with the reverend countenance, the long white locks, and the gentle voice, surrounded by a vast audience of admiring and loving friends, eager to catch some

words from his lips so soon to be silent. Six months later, and the preacher was gone.

The half-century between those two sermons, this man, John Wesley, has filled with a work such as no other Englishman of that century can begin to parallel. The record of it, merely as labor of body and mind, is astounding. In those days of slow and toilsome traveling, he has journeyed over 250,000 miles — the equivalent of ten times round the globe — all of it, of course, on horseback or by coach, sometimes covering from eighty to ninety miles on horseback in a single day, visiting remote fishing villages in Cornwall or mining towns in Yorkshire that the traveler today rarely finds. Throughout all that fifty years, summer and winter, he has



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risen at four o'clock in the morning, and has usually preached at five, and often three or four times more in the same day. In the fifty years he estimated he had preached about thirty-five thousand times, or some twice a day for the whole half-century. Nor is this all. This man is a student. Few men of his time have read more than he, albeit his reading has been mostly done on horseback. He has written, too, tracts, pamphlets, books, mostly religious, of course, yet including treatises, big or little, on language, rhetoric, history, medicine, physics, so that his collected works fill thirty goodly volumes. More than all that, while his societies of plain folk who purpose to fear God and work righteousness have multiplied till they are found in almost every town in England and scattered over Scotland, Ireland, and America, this man has carried in his mind and on his heart the care and governance of them all; has devised rules for their discipline and guidance; slowly, and half unconsciously, has perfected a wonderful organization to solidify and perpetuate his work; has really founded a church. And his influence has been wider even than that. He has quickened the religious life of a nation; he has almost eradicated certain forms of vice, as the smuggling on the Cornish coast; in that England of Walpole and Rigby, he has trained up a class — and almost the only class — of absolutely in-

corruptible voters. Large results like these come, of course, of a combination of causes, and are not to be ascribed exclusively to any individual; yet to John Wesley, far more than to any other one man of his century, is it due that the standard of public sobriety and morals was raised all over England, and a respect for the demands and observances of religion widely diffused among the great mass of the common people upon whom, in the last resort, depend the health and safety of the modern state.

Of this great work I am not to speak tonight. Its more distinctively religious and ecclesiastical phases were ably presented to us last evening; of its wider historical significance, we shall hear from the eminent speaker of tomorrow evening. Mine is the humbler task to consider some of the

Characteristics of John Wesley, the Man.

What were his tastes, his likes and dislikes, the ruling motives of his life? How shall we picture him in the narrower relations of society and friendship, in his habits as he lived? To answer such questions with reference to a great man is not always easy. For every leader of a great movement in society, church, or state, is liable to be forgotten in the fame of his work. The man is lost in the hero or the saint. Especially if he has, as Wesley did, imposed upon the movement or the institution he originated not only his own name, but his own discipline, his own system of doctrine, his own purpose and methods, he is almost sure to become a kind of eponymous, half mythical personage, remembered chiefly as the embodiment of his system. John

Wesley was the great founder of Methodism; yes, but was he a good fellow, a genial man? What manner of man was he to talk with, work with, live with?

And it must be admitted that there are some things that make this sense of personal acquaintance specially difficult in the case of Wesley. When we would know a man intimately, we naturally and justly try to see him not merely in his public and official attitude, but in his home, in his domestic relations, and in those hours of relaxation when the natural bent of his temper asserts itself. But John Wesley had no home; and he had no hours of relaxation. Rooms were set apart for his use in the Foundry and afterward in the City Road Chapel buildings — the London headquarters of Methodism; but he seldom occupied them more than two or three days at a time. He never had any domestic life. He was married — after two unsuccessful attempts — much to his misfortune; but he stipulated that he should not be expected to journey a mile the less after marriage than before. In fact, he was probably glad to travel more. He was always going somewhere; at the beginning of the month in Cornwall, at the end of it in Yorkshire. It seems a little difficult to get upon intimate terms with a man who has always preached two hours ago, and is riding fifteen or twenty miles to preach again tonight. Sam Johnson, who appreci-

ated and admired Wesley, said to Boswell once, "Mr. Wesley's conversation is very good, sir, but he is never at leisure. He always has to go at a certain hour; which is very disagreeable to one who loves to fold his legs and have his talk out, as I do." And Johnson was right—as usual. Wesley was never known to be in a hurry, for he was the most methodical of men—a Methodist from his cradle. He always had time, therefore, for his work; but he never had time for anything else. He would never unbend his mind in an hour of genial relaxation. In his scheme of life there was no place for such hours. He never ruminates, never holds his mind open quietly, or waits for a mood. His whole life is

A Noble Monotony of Labor.

The result is, we see the man only in activity, and see, therefore, only the public and official sides of his character. Even his Journal, which is, on the whole, one of the three or four most interesting books of the eighteenth century, is for the most part a record of fact and not of reflection, the story of his outward life and labor. These are, I take it, the principal reasons why the life of Wesley, as some one has said, is the despair of the biographer; they explain and in part excuse the fact that the standard biography of John Wesley is a monument of dullness.

It must be admitted, further, that the character of Wesley, after you have become acquainted with it, presents some features more admirable than picturesque. For example, he was the most self-possessed of men. I have said he never hurried; but he never worried, either. He was never anxious. He had no moods; he was never discouraged, never elated. He never let himself go. He was not the man to fling his inkstand at the devil. On his eighty-fifth birthday he writes in his Journal that he has never lost a night's sleep, sick or well, on land or sea, since he was born; though here his memory slipped slightly—as was natural at eighty-five—for fifteen years before he records that, while crossing the Irish Channel, he has lain awake all night, for the first and only time in his life. The correct record seems to be one night in eighty-five years! Now such an equable temper is certainly a gift to be thankful for, if you have it, and to be coveted if you have it not; but it as certainly does not tend to give that light and shade which make a man's story picturesque.

Then, so far as I can see, Wesley had very little gift of humor, which is a serious privation in our dull-colored world. He was cheerful—that came of his temperament; and he had a very pretty wit, usually with a satiric edge, and drawn out only in some mood of controversy. You expect wit from every man of any eminence in the eighteenth century. But of that sympathetic enjoyment of all the manifold contrasts and incongruities of life which we call humor, I think Wesley had very little. It is a pity; for think what an opportunity there was for the exercise of that fortunate gift. The great middle class of English people, the class full of the most varied, racy, humorous life, Wesley knew, or might have known, better than all the novellists of the century put together. But you never would guess that he saw the humors of their life. I spoke just now of the Journal as one of the interesting books of the century; but if Wesley could have put into it the humor of that genial old hero, his father, rector of Epworth, the Journal might have been, like Boswell's Johnson, a book that no intelligent man could leave unread. But John

Wesley was the child of his mother; and humor, I think, was not among the many gifts the great Susanna Wesley could bequeath to her son.

Yet he must be strangely prejudiced or strangely dull who finds John Wesley an uninteresting man. If the biographies are rather lifeless, one can leave them alone, and, turning to the Journal and the Letters, frame from them a picture of the man as he was. If I were to characterize this man as I understand him, I should say, first of all, that

John Wesley was a Gentleman.

He made that impression upon every one; upon men of the world as well as upon men of religion, upon people of the highest rank and people of the lowest. When Beau Nash, the radiant dandy who assumed for a time to govern the world of fashion, vexed to find that some of his great folk in Bath were going with all the rest of the world to hear the field preacher, interrupted and attempted to forbid Wesley's preaching, he found himself no match for the dignified courtesy of the quiet preacher. The Beau lost his head after a sentence or two and began to scold. "Your preaching frightens people out of their wits." "Sir, did you ever hear me preach?" "No." "How can you judge of what you have never heard?" "Sir, by common report." "But common report is not enough; give me leave to ask you, sir, is not your name Nash?" "My name is Nash." "Sir, I dare not judge you by common report; I think it is not enough to judge by." The dandy retired, still further discomfited as he went by an old woman in the crowd who called out: "You take care of your body, Mr. Nash, and we take care of our souls."

Some years later, that veneered old pagan, the typical Epicurean of the eighteenth century, Horace Walpole, heard Wesley at Bath, after the society had got to itself a chapel and a choir that sang the Methodist hymns, Walpole owned, very prettily. Walpole, of course, did not think very highly of the sermon or of the audience; but he was evidently impressed by the appearance and bearing of the preacher. The truth is, Wesley had by birth the instincts of a gentleman. His father, and grandfather, and great-grandfather were all clergymen of the Church of England, all Oxford men, men who carried into whatever narrow or adverse circumstances life might lead, clean tastes and gentle manners. In the outer, less important matters of attire and personal appearance Wesley himself was the most precise of mortals. The very plainness of his dress was a proof not of carelessness but of austerity of taste. In the stories of his encounters with mobs, as he tells them in the Journal, I have noticed that no less than ten times he mentions, as if it were a physical injury, that some dirt was thrown upon his hat or coat. The one proverb of his that everybody knows is, "Cleanliness is next to godliness."

It is true that he had an aversion for what called itself the fashionable society of his time, for he thought it vapid and essentially vulgar. And it was. Never before, perhaps never since, has English society been more unintelligent, more given to loud ostentation, than in the second third of the eighteenth century—the age of George II., and Queen Caroline, and Prince Fred, and Robert Walpole, and Bubb Dodington; the age of gaming, and raffish shops, and chocolate houses; of low morals and bad taste. Nor did Wesley think much better of this society, when one or two of its fine ladies, turning devout, adopted Mr. Whitefield, and made

Methodism for a little time the *fad* of the hour. It is easy to see that he sometimes had a little difficulty in keeping his patience at Whitefield's unctuous compliments to the elect ladies. The truth is, Whitefield could never quite forget the marvelous providence that had taken him from the tap-room of his mother's inn to be a minister of grace to duchesses. But Wesley had that best evidence of real breeding, entire unconsciousness of social differences. In whatsoever society, he took himself for granted.

But Wesley is not to be thought of as insensible to the charm of intelligent and refined society. It was not from natural inclination that he turned away from such society and gave his life largely to other classes of people. His native temperament was dignified, scholarly, exclusive. Once, and once only in his life, did he find himself placed in surroundings altogether congenial; that was while he was in residence as Fellow at Lincoln College in Oxford. The companionship of a small number of selected friends, the invitation to the life of calm study and reflection, the grave beauty of the storied academic town—they all combined to win his heart. When his aged father asked him to leave this cloistered life, come home to the rudeness of a wild northern parish, and take the living of Epworth, it is small wonder that John Wesley found twenty-six different reasons why he should stay where he was. I think the most of them were really selfish reasons, for Wesley was not yet ready to deny himself and take up his cross; he was yet in the ascetic or monastic stage of his religious life—but they were very natural reasons. Had he followed his own preferences he would never have left Oxford at all. Those days were bright in memory all his life, and now and then he breaks out in some irrepressible longing to have them back again. At the close of a specially toilsome year, he writes to his brother, Charles: "I often cry out, *Redde me vitæ priori*—Let me be again an Oxford Methodist." I am persuaded we do not justly estimate the nobility of Wesley's work until we realize how much sacrifice of all that was most congenial it must have cost him. Some of the incidental records in the Journal seem to me to have a kind of half pathetic suggestiveness. For example, when, in his eighty-first year, he made a brief trip to Holland—that he enjoyed with all the eager curiosity of a boy—he notes in his Journal two or three times that all the people he meets are delightfully refined and courteous; that one of his hosts speaks Latin very correctly, and "is of a most easy and affable bearing;" that his hostess another day receives him "with that easy openness and affability which," he says, "is almost peculiar to Christians and persons of quality."

Wesley's work was mostly done with and for the great English middle class, especially in towns; and that because he saw, with the sure instinct of the reformer, that here was a great section of society, rapidly increasing in numbers and influence, that was largely unchurched, and to whom the Church of England, through its regular forms of worship and service, could not—or at all events did not—minister. But he carried into his work with these people the tastes and instincts of the gentleman. He had in very eminent degree the two qualities that, by common consent, mark the gentleman wherever he may be—courtesy and courage. His courtesy was of the finest sort, which I take to be democratic. He never thought it necessary to vulgarize his message to any audience whatsoever, or to make any concessions to coarseness. On the other hand, he never held himself above his hearers, or took any

superior or distant air. He talked with a mechanic or tradesman as he talked with a lord. There was a quiet dignity in his manner that commanded respect and imitation. When, one afternoon, he was surrounded by a bolsterous crowd in Ratcliffe Square, London, after an opening word or two, he said: "Friends, let every man do as he pleases; but it is my manner when I speak of the things of God, or another does, to uncover my head" — which he did, and instantly the whole crowd followed his example. "Then," says Wesley, "I exhorted them to repent and believe the Gospel." One of his preachers noticed that he was always careful to take off his hat whenever poor people thanked him for anything. The man who exerted the greatest influence upon English manners at the middle of the eighteenth century, I say, was not my Lord Chesterfield, or any of his ilk; it was John Wesley.

As for courage, John Wesley

Never Knew what Fear Meant.

Danger could not even quicken his pulse. He would have made the coolest of officers in action. Before the angriest mob he never lost his perfect self-possession, even his dignified courtesy. He says in his Journal, simply, that he has found it best always to face a mob. Whenever possible, he tried to single out the leaders and address them personally. At Plymouth, after talking a quarter of an hour, and finding the violence of the rabble increasing, he walked down into the thickest of them, and took the captain courteously by the hand. The fellow immediately said: "Sir, I will see you safe home. No man shall touch you. Gentlemen, stand back; I will knock down the first man that touches him." And so, says Wesley, he walked to my lodgings and we parted in much love. But the crowd had followed too, and Wesley stayed in the street a half hour and talked with them till they went away, he says, in high good humor. A British mob usually has respect for a gentleman, and it always admires pluck; in such encounters Wesley was almost uniformly master of the situation. He never resisted, of course, or lifted a hand in his own defence; but not infrequently, as in the instances just mentioned, his coolness won the admiration of the leaders of the mob, who pronounced him "game" and declared themselves ready to challenge all comers in his behalf. In a turbulent meeting in London, a big Thames bargeman lifted up his brawny front, and squaring himself to the audience called out: "What that man says is right; I say so; and not a man here shall dare to say otherwise."

But I find proof of a higher sort of courage than this in the calmness with which Wesley bore the attacks upon his character and work. Naturally conservative and order-loving, he was accused of upsetting all reverend traditions and becoming usages; clear-headed, logical, hating enthusiasm, he was accused of spreading an irrational frenzy over the country and turning the heads of the vulgar; the most frugal and the most generous of men, having no income through all the earlier years of his work but his allowance as Fellow of Lincoln College, and giving away most of that, he was accused of preaching the Gospel for gain, and grasping the scanty contributions of the poor; always loyal to his king and his church, he was accused of being a Jesuit, a Papist in disguise, and probably an emissary of the Pretender. And these accusations came not from enemies in the contemptuous world of fashion and licentiousness; they came from those who should have been his helpers and allies, and the harshest of all came from bishops of his own church. To have

remained altogether silent under such charges would have been a proof not of courage, but of cowardice; but I hold it to be a proof of the truest courage, the courage of a gentleman, that Wesley, though he was a master of controversy and had a native inclination to satire, in his replies to his accusers never lost his temper, never would be goaded into any discourtesy or bitterness, never belied the title of his famous reply, "A Calm Address to Men of Reason and Religion." Once, only, so far as I can recall, when Lavington, Bishop of Exeter, assailed him with reckless slander, did Wesley allow himself to suggest, with some acerbity, that the Bishop ought to learn a little English grammar and a little heathen honesty. But twenty years afterward, I find this entry in the Journal: "I was well pleased today to partake of the sacrament with my old opponent, Bishop Lavington. Oh, may we sit down together in the kingdom of our Father!"

But, further — if I may divide my talk after the fashion of the preachers — I should say, in the second place, that Wesley was a man of

Remarkable Mental Endowment.

I should call him a scholar. By which I do not mean, of course, a scholar in the modern, technical sense; he was not a man of profound learning or of original research in any department of knowledge. I mean, rather, that he was what we may justly call a man of scholarly tastes, of open and active mind; a man of broad outlook and genuine culture. He could stand Macaulay's test of a scholar — he could read Plato with his feet on the fender. While his chief concern was given, as it ought to have been, to his distinctively religious work, it is easy to see from the Journal how keen was his interest in all things of the intellect and the imagination; not only in theology and philosophy, but in history, poetry, music, art. To use one of Matthew Arnold's pet phrases, he wanted to know the best that had been thought and done in the world. He was a tireless reader. Whenever he traveled, whether on horseback or by coach, a book was always open before him. Nobody could adopt more truly Cicero's famous praise of books: "*Delectant domi, non impediunt foris, pernoctant nobis, peregrinantur, rusticantur.*"

Books were, indeed, almost his only companions in his lonely and wandering life. The range of his reading, for a man so busy, was most remarkably wide; it included the best the world affords. He was familiar, not only with the great works of his own literature, but with those of the Greek, Latin, Italian, French, German, and he had a good reading knowledge of Spanish. Among the authors of classic rank that he mentions in the Journal, are Homer, Plato, Xenophon, Demosthenes, Anacreon, Lucian, Virgil, Cicero, Juvenal, Horace, Ariosto, Tasso, Voltaire, Rousseau, Shakespeare, Milton, Cowley, Dryden, Locke, Pope, Swift, Prior, Young, Thomson, Gray, Sterne, Johnson, Ossian — and I am sure I don't know how many more that a careful examination of the Journal might reveal. For I recall these names not as an exhaustive list, but as authors mentioned, not merely by a word of quotation or incidental reference, but in a way to indicate that Wesley was actually reading them at the time, or had long been been familiar with them. How many of his successors of today, I wonder, in their travels by land and sea about the world, can show a record of reading like that!

But this love of good reading, though it always implies a certain breadth and distinction, is not necessarily a proof of any very

high degree of originality or mental force. John Wesley, it goes without saying, was more than a man of culture. He was a man of power. This means that he had clear intellectual perception of ends, prompt judgment upon the means to those ends, and, above all, strong and steady will to carry his purposes into effect. He bent circumstance to his plans; he accomplished things. His manners were gentle; his temper was conciliatory; but when he had once deliberately made up his mind, his determination was as inflexible as Gibraltar. I say when he had deliberately made up his mind, for the basis of Wesley's action was always strong, eighteenth-century common sense, well-stiffened with logic. He was a logician from his cradle — there again, his mother's own child, for Susanna Wesley had fully as much logic as the average woman has any use for. I shall not venture to quote literally, in this presence, old Samuel Wesley's witty statement that the first necessity of life to his boy Jack was a syllogism. Certainly the deliberative habit ripened early in the lad, and all his life long he insisted on giving logical reasons for his conduct. Mr. Lecky hardly puts it too strongly when he says that Wesley manifested at all times and on all subjects an even exaggerated passion for reasoning. Nothing could be further from the truth than the idea, still current I think in some quarters, that his own preaching was emotional or sensational in manner, and meagre or shallow in thought. Such a charge might perhaps be brought against the preaching of Whitefield with some justice; but not against that of Wesley. He is earnest, direct, solemn; but his sermons almost always have a clear logical framework, and his rhetorical manner is absolutely plain and simple. He had no patience with what he called the amorous style of praying and luscious style of preaching in which Whitefield and his imitators sometimes indulged. His own writing, it may be admitted, lacks breadth and suggestiveness; he sticks narrowly to his subject, and he has not the imagination to illumine or illustrate it; but no writing could be more direct. His model was that most homely and vigorous of all English prose writers, Jonathan Swift, in whose style he says all the properties of good writing are combined. His natural gift of argument had been disciplined in his university days by his duties as moderator or judge of the daily debates in Lincoln College; it is almost the only one of his gifts of which he speaks with complacency, perhaps with a little pride. And, in fact, his writing is usually best when he is proving or confuting something.

I think, indeed, that Wesley was always a little too deferential to a syllogism. He forgot that our conclusions on most matters of any importance are not the result of a single line of argument, but the resultant of many lines, nay, are often decided not by argument at all, but by sentiment and instinct. He sometimes seems ready to accept any conclusion supported by a clear course of reasoning, and thus misses a broader view of his subject.

And then Wesley, in his admiration for a good course of syllogism, sometime neglects to inquire very carefully what has been put into the premises of his syllogism. I do not think he had in any very high degree the gift of scientific observation, or always reasoned from facts to laws or causes very correctly. His deduction was better than his induction. He has been

Frequently Charged with Credulity,

and the charge is worth a moment's notice, for it is not altogether without reason. It is based principally, I suppose, in the too easy credence he gave to stories of the

preternatural, of dreams, visions, second-sight, ghosts, and witches. His lifelong interest in such matters was first excited, doubtless, when he was a boy, by the "noises" in his father's rectory. Those mysterious knockings, and trappings, and lifting of latches, and movings of furniture, continued for some two months, and were observed and recorded so carefully that it is impossible to doubt their reality, and equally impossible to give any satisfactory explanation of them. They fixed in the mind of young Wesley an unalterable belief in unseen beings, and all his life long he showed an eager curiosity in any stories of their presence or influence. He emphatically expressed his belief in witches, and declared that to give up witchcraft was in effect to give up the Bible—a dilemma that I trust we need not accept. The Journal contains an admirable collection of tales of wonder, varying from simple cases of thought transference to the most delightfully creepy ghost stories. A few of them are too lurid to be convincing; but the most of them seem very plausibly attested, and were evidently believed by the people who told them. Wesley himself, though often careful to say that he does not impose his own belief on any one else, certainly did not always make a very careful scrutiny of these tales before accepting them. He gives one particularly entertaining story—ten pages long—of a young woman who was visited by the ghost of her uncle and by a considerable number of other spirits, whose chamber, indeed, seems to have been a kind of popular resort for all her departed friends; and with this story Wesley sets down a very odd series of comments, queries, and inferences of his own with reference to the behavior of the ghosts, which I think would hardly satisfy the requirements of strict scientific investigation.

Yet before we condemn Wesley in too superior fashion, we may remember that the most hard-headed philosopher of the age, Samuel Johnson, shared Wesley's belief, and could make an appointment with the Cock Lane Ghost in the crypt of St. Sepulchre's Church. And we may remember, too, that there is a well-attested body of occult phenomena, which it may not be worth while to investigate, but which candid men do not deny with contempt. In fact, Wesley's interest in such matters is not exactly a proof of credulity, but rather of a singular curiosity with reference to whatever lies on the border land of experience. It was an extension beyond scientific limits of that intense interest in all physical facts which led him to read with avidity all accounts of chemical experiment and to follow eagerly the new science of electricity.

But if we admit there was a vein of credulity in Wesley with reference to the preternatural, we must insist that it did not vitiate his thinking on other matters, and that he did not allow it to sanction any vagaries of conduct either in himself or any one else. It might have been thought that such an interest in Wesley would have encouraged an element of superstition in his followers; but I don't find that it did. For I come back to my previous statement, that the foundation of Wesley's nature was sound, solid common sense. In that respect, as in so many others, he was the child of his age. His genius was not speculative, but intensely practical. He brought everything to the test of life. You cannot find another religious reformer of anything like equal eminence who laid so little stress upon opinion and so much stress upon conduct. I need not remind you of his constant interest in all practical reforms and charities. Prison reform, needed changes in the law

for debt, the more humane treatment of prisoners of war, public sanitation, the founding of dispensaries, changes in the treatment of the insane, the passing of laws to repress medical quackery—these are only a few of the matters in which he was actively interested. He was one of the earliest advocates of a reform of the corrupt and unequal system of parliamentary representation, and his arguments were the same as those used when the reform was actually effected, seventy years later. When in his eighty-third year he wrote a long letter to William Pitt—then just come into power—calling attention to some much-needed changes in the system of English taxation; and the very last letter he ever penned, with failing hand, six days before his death, was addressed to Wilberforce, bidding that young champion godspeed in his great work of the abolition of slavery in the British colonies.

But we need not look beyond his own system of religious organization to find proof of the

Intensely Practical Order of His Genius.

It is the phase of Wesley's work that has received most frequent and emphatic commendation from the historians. "A genius for government not inferior to that of Richelieu," says Macaulay. "The first of theological statesmen," is Buckle's phrase. "His talent for business and for spiritual influence command equally our wonder; no such leader of men appeared in the eighteenth century," says Leslie Stephen. "A wider constructive influence in the sphere of practical religion than any other man who has appeared since the sixteenth century," affirms Mr. Lecky. But the interesting thing with reference to all this work of Wesley is its homely, practical, and essentially conservative character. He has nothing of the temper of the revolutionist or doctrinaire reformer. In fact, Wesley always had a natural dread of change and experiment. His whole system, with its conferences, and societies, and lay-preachers, and class-leaders, was not carefully devised beforehand; it was not a scheme, but a growth. Wesley, as we know, hesitated at every step which involved some new departure from established order or usage; and to the last was reluctant to believe that the great organization which had almost insensibly grown up under his direction, must be quite separated from the parent church. But it is impossible, I think, to admire too much the sound practical judgment with which he met every exigency as it arose, adapted old means to new ends, kept his work in accord, wherever possible, with established methods, but when convinced that it was necessary, reluctantly, yet with quiet decision, cut whatever tie of tradition thwarted or fettered the work he felt called to do. Where else can you find a religious movement with results so widespread and so permanent, developing a special system of organization and economy that has stood the test of a century and a half, a movement so entirely directed by one man, and bearing the impress of his personality in its doctrines, its methods, and its spirit, worked out without influential friends and in spite of formidable opposition, and yet carried through with such sagacity and with so few errors of practical judgment?

But there was in John Wesley something warmer than logic, however well sanctified; something more winning than practical statesmanship, however unselfish. I am aware that some students of Wesley's life have pronounced him cold in temperament. Nor is this strange. The circumstances of his life made it impossible that he

should leave in his writings any adequate picture of his disposition on the side of the affections. He had no children, few intimate friends; his correspondence, therefore, is almost entirely official and pastoral. His Journal was written with the expectation that it would be published; it is not a *Journal Intime*. It is true, moreover, that the sympathies which, in other circumstances, he might have concentrated upon a few, were largely diffused among the thousands who looked to him for counsel and inspiration. Yet he knows Wesley very imperfectly who judges his temperament to have been cold. His reverent love for his mother; his lifelong love for his brother Charles—one of the noblest and most beautiful fraternal friendships ever recorded; his solicitous and half-playful tenderness for his nephews and niece, the children of Charles—all these are proof enough that his nature was not cold or insensitive. I should go a good deal further than that. You will probably accuse me of effort after paradox if I say that

John Wesley was a Sentimentalist;

but it certainly is not extravagant paradox. Of course we shall not expect from his dignified self-possession any unrestrained impulse or disheveled emotion; yet, combined with this clear, practical intellect there was a strongly contrasted vein of sentiment. He was always peculiarly sensitive to the charm of youthful sentiment in others; as his favorite niece prettily put it: "My Uncle John always showed peculiar sympathy to young people in love." He certainly was very susceptible to that tender passion himself—and not always wisely. Everybody knows that John Wesley was not fortunate in what the older moralists used to call "the conduct of the affections." The whole story—which you need not fear that I am about to tell—from the time of his early sentimental correspondence with that very polite lady of society, Mrs. Pendarves, afterward Mrs. Delaney, through his attachment to Miss Sophia Hopkey, which was thwarted by the Moravian elders in Savannah, and his attachment to Mrs. Grace Murray, which was thwarted by his brother Charles, down to his hasty and ill-considered marriage with Mrs. Vazeille, though it all reflects nothing but credit upon the purity of his character, certainly indicates that the practical judgment, so trustworthy in all other matters, was never proof against the invasions of sentiment. I am not sure, indeed, that Wesley's ideal of the marriage state was exactly fitted to ensure happiness in that state. I remember he wrote in a late pamphlet that the duties of a wife are all comprised in two: "First, that she should recognize herself as the inferior of her husband; second, that she should behave herself as such"—a dictum that recalls the remark of Mrs. Poyser in the novel, that "what a man mostly wants of a wife is to make sure of one fool as'll tell him he's wise." This rather medieval opinion came from the later years of Wesley, I believe, and may have been an unwarranted generalization from his individual experience; but it must be admitted that neither of the two or three women on whom, at different times, he set his heart, nor the woman whom he finally married—whether he ever set his heart on her or not I don't know—was a woman he would ever have thought fitted, by temperament, culture or social position, to become his wife, had not his judgment been curiously overbalanced by his sentiment.

But we all know from history—if not from experience—that the most prudent man cannot lose his heart without imminent danger of losing his head also. I find

a more interesting and no less convincing proof of this vein of sentimentality in Wesley in his literary verdicts, especially upon contemporary books. The Journal contains many of these, and some of them are very curious. He shared the universal and just admiration of his age for the poetry of Pope; but significantly the one poem of Pope with which he was most familiar was not pointed satire or epigrammatic philosophy, but Pope's one piece of elegant sentimentalism, the "Elegy of an Unfortunate Lady." This he quotes again and again, and remarks once that it has long been a favorite of his. It was not Pope, however, that of all the Queen Anne men Wesley admired most, but rather Prior. He quotes him repeatedly in the Journal, and when Sam Johnson, in the newly issued "Lives of the Poets," spoke in terms of deprecation both of Prior's character and of his verse, Wesley, then in his eightieth year, came to the defense of his favorite poet in a most spirited paper in the *Arminian Magazine*. Similar expressions of preference for the sentimental and romantic elements in literature are very frequent in the Journal. Like so many of his contemporaries, he was captivated by the big romantic-sentimental bombast of the pseudo Ossian. "What a poet was Ossian," he exclaims, "little inferior to Homer or Virgil, and in some respects superior to both." A verdict which contrasts oddly with the contemptuous reply of Johnson when Boswell asked if he did not think there were many men in England who could have written the poetry of Ossian. "Yes," snorted Johnson, "a great many men could have written it, and a great many women could have written it, and a great many children could have written it." But the sentimental vein in Sam Johnson was not very pronounced, and Wesley's opinion of Ossian was shared by a majority of the critics and men of letters of his time. Of contemporary fiction, I find no evidence in the Journal that Wesley had read Richardson or Fielding; but it is curious to notice his familiarity with the work of that eighteenth century incarnation of sentimentality, Laurence Sterne. He never wrote a novel himself; but when he was nearly eighty years old he revised and abridged one that he greatly admired and recommended to Methodist readers. Henry Brooke's "Fool of Quality" would be voted rather insipid by the novel reader of today, I suspect; but Wesley was fascinated by its profuse sentiment. "The greatest excellence," says he, "in this book is that it continually strikes at the heart. The strokes are so fine, so natural and affecting that I know not who can read it with tearless eyes." Most readers today, I think, would be able to control their emotions through the perusal; but Wesley's remark is another of the many proofs that his usual good judgment was always liable to be misled by his indulgence to sentiment.

In this respect, however, as in many others, Wesley was the child of his age. Everybody knows that about the middle of the eighteenth century this trend to sentimentalism is to be seen, not only in England, but all over Europe. It accompanied the growth of democratic sentiment. The era of Pope and Voltaire was passing; the era of Rousseau was beginning. Literature everywhere was growing emotional and romantic. Perhaps one may say that this unconscious sympathy with the trend of his age was one cause of the vast influence of Wesley; he had the *Zeit Geist* on his side.

But all this, as you are saying to yourselves, does not reveal the deepest things in the character of this man John Wesley, or touch the real secret of his wonderful in-

fluence. What was the motive that brought all his powers into play? What was the force behind this life of tireless and wonderful activity? He was a gentleman; but he cared little for social recognition or influence. He was a scholar; but learning and letters he counted among the means, and not among the ends, of life. He was an ecclesiastical statesman; but he had no thirst for selfish power. He swayed more human lives than any other Englishman of his century; but his motive was never mere personal ambition. No, you do not explain or understand John Wesley till you see that the forces at the centre of his character were

Love of Man and Faith in God:

that love of man without which such a life of unselfish devotion is inconceivable; that faith in God without which the love of man, even in the bravest souls, may lead, in such a world as this, to hopeless and despairing pessimism. John Wesley was pre-eminently a man of religion; a religious man in an irreligious age. The age of Wesley was doubtless an age of low morals; you can say a great many unhand-some things of it truly enough. But the gravest charge against that cold eighteenth century is that it was essentially irreligious; it had well nigh lost any real love for man or faith in God. The temper of the age was one of calm, reasoned acquiescence. The world was full of evils, doubtless, men said, but the philosopher will not magnify them. No extravagant desire for things above us, no enervating sympathy for things below us; either one savors of enthusiasm. It is not exactly the best of all possible worlds certainly; but at all events we can make the best of it.

"The world is very ill, we see,
We do not comprehend it,
But in one point we all agree,
God won't, and we can't, mend it.
Being common sense, it can't be sin,
To take it as I find it;
The pleasure to take pleasure in,
The pain — try not to mind it."

These lines of a modern poet might not inaccurately express the temper of thousands upon thousands of decent and virtuous folk when Wesley began his work. But not thus could Wesley look upon the sin or the sorrow of the world. He knew that God would, and that therefore man could, mend and lift up this bad and broken world. And so, not with a sudden flare of youthful enthusiasm, but with a steadfast, lifelong resolution, he gave himself to the work of winning men to righteousness, from the love of sin to the love of God. It is this high confidence in spiritual ideals that lifts him above the dull level of his time, and gives to a life that otherwise might have been only coldly correct, the warmer hue of heroism, the steady glow of a divine passion.

John Wesley's religious life began in the nursery. And in spite of what some of the biographers have said, I do not find that the symmetrical development of the child into manhood was ever interrupted. There was, indeed, no precocious religiosity about him; but the clear, healthy-minded, conscientious boy who went up to the Charter House School at eight years, grew normally into the thoughtful young man who entered Oxford at eighteen, and the serious, earnest, High-Church Methodist who took orders and was elected Fellow of Lincoln College at twenty-two. Special influences, especially that of William Law, deepened and directed his religious development and life at different times; but its growth was continuous and normal. Yet his religious life up to this time, and for twelve years more, was not of the sort that revolution-

izes the world. John Wesley the Oxford Methodist was not John Wesley the evangelist. His life during those long and happy years as Fellow of Lincoln was devout, strict in all outward observance, full of good works; but it was the monastic or ascetic type of life. He was not interested in others; he was intent on saving his own soul. It is not strange that the little group of Oxford men who were called in derision Methodists made no converts; they were not trying to make converts. They separated themselves from the life of the University, and shut their doors against the companionship of the great body of their fellow students. "I resolved," says Wesley, "to have only such acquaintance as could help me on my way to heaven." It took John Wesley long to learn that this is not the spirit of Christianity; that Jesus Christ would not found a Holy Club. Even when he left Oxford and sailed for Georgia to preach to the Indians, "My chief motive in going," he says explicitly, "was to save my own soul." It was not until after his return, disappointed in his mission, dissatisfied with himself, that Wesley, taught more perfectly by the good Moravians the great Protestant doctrines of justification and assurance, passed to that higher stage of religious experience in which he could forget himself in love for his fellow-men. Everybody who knows Wesley's story remembers that Wednesday evening in the Aldersgate society when he felt his "heart strangely warmed." But for weeks before that he had been preaching wherever a church was opened to him; weeks before that, he says on one evening, "My heart was so full that I could not confine myself to the forms of prayer;" and on another evening, "My heart was so enlarged to declare the love of God to all that are oppressed." This is not the language of the Oxford Methodist, the ascetic bent on saving his own soul; this is the Wesley we know, John Wesley the evangelist. I would not underestimate the significance of that hour made memorable to Wesley by a sudden access of spiritual confidence; yet the deepest proof of his religious development, of the change in his religious life in that period of transition, is not any such temporary exaltation of feeling, but the growth of that self-forgetful love for man and trust in God which have been the inspiration of great religious leaders in every age.

From this time on, the religion of Wesley was pre-eminently healthy, sane and practical. Many readers of the Journal may be surprised to find that in all the record of the fifty years after about 1740, there is hardly any reference whatever to his own emotions, to what is commonly called personal religious experience. He tells you a good deal about the experience of others; for himself, he tells you where he went, to whom he preached, what he saw, what he did, what he read; he very seldom tells you how he felt. He was not one of the Christians who live always with an anxious finger on their spiritual pulse. After he had got out from under the more immediate influence of the Moravians, he had no patience with anything that looked like mysticism or quietism, and the one charge against which he protested most earnestly was the charge of enthusiasm. "The reproach of Christ," he says almost passionately, "I am willing to bear; but not the reproach of enthusiasm — if I can help it." In truth, despite a contrary opinion widely current then, and sometimes heard even yet, the Wesleyan movement owed its deep and permanent influence very largely to the fact that the type of religion it fostered was so thoroughly healthy and practical. Such a movement must necessarily involve much emotional excitement. It is only by

some strong compulsion of soul that men by thousands can be led to turn from long-confirmed habits of vice to a life clean, righteous, devout. Moreover, it is inevitable that such a passage from moral disease to moral health should often be accompanied by something of morbid or irregular emotion. But it may be confidently affirmed that never was a great popular religious movement, so widespread and so searching, more free from unwholesome teaching or unwholesome stimulus. Wesley never encouraged mere empty ardors or morbid religious melancholy. He tested the faith of his converts by its fruits in right living; he imposed upon his societies a beneficent system of practical discipline; and he impressed upon the whole movement his own sane and rational temper.

At the same time it must be emphasized — Methodists, it is to be hoped, will never forget it — that the Wesleyan movement was not merely or primarily ethical, but evangelical. It is true that Wesley was in advance of his age in his advocacy of all measures to promote the moral and physical conditions of society; it may be true, as the most brilliant of recent English historians has said, that the noblest result of the movement was "the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor." Yet, I repeat, the Wesleyan movement was distinctly a religious revival. Wesley was no believer in salvation by education and culture, still less by sanitation and fresh air. He accepted the declaration of the Master, "Ye must be born again." He knew that a genuinely religious life, though not manifesting itself in any uniform type of emotional experience, must always spring from a love to God that changes and directs all a man's desires and controls all his actions, and he knew that such a religious life is inspired and nurtured by influences supernatural and divine.

But given the central force of a Christian life, manifesting itself in devout and beneficent activity, and Wesley was the

Most Liberal of All Religious Leaders

in his demands for doctrinal beliefs, and he grew more liberal every year of his life to the end. His liberality was not that of the man whose own beliefs are of the cartilaginous sort: he had a full set of definite and consistent opinions; but he would not force them upon others. All those familiar with his life know how frequent and how weeping are his expressions of tolerance. "I am sick of opinions," he says; "let my soul be with Christians wherever they are and of whatsoever opinions they be of." And again: "I desire to have a league offensive and defensive with every soldier of Christ." In a discussion of this matter in Conference, he said: "I have no more right to object to a man for holding a different opinion from mine than I have to differ with a man because he wears a wig and I wear my own hair; but if he take his wig off and shake the powder in my eyes, I shall consider it my duty to get quit of him as soon as possible." Over and over again he insisted that Methodists are the most liberal of all Christians. "The Methodists alone do not insist on your holding this or that doctrine." "They do not impose any opinion whatever. They think and let think." "They ask only, Is thy heart as my heart?" Among religious leaders of all the ages not one is more genuinely liberal than the great founder of Methodism.

In his own personal life he exemplified some of the most winning graces of the Christian character. Returning good for

evil, cherishing no resentments, firm of will yet gentle in manner, genial and wise in counsel, liberal — for he literally gave away all his living — yet always prudent in the bestowment of his charities, with exhaustless sympathy for all the sinful and the sorrowing, and yet never downcast but always cheerful and optimistic — his own life was the embodiment of the religion he preached. And that life grew more beautiful as it neared its term. He was free from the infirmities that often render age pitiable rather than venerable. At eighty-five he says that age seems stealing gently upon him; his sight is a little dim, and he cannot run or walk quite so fast as once he could; but he thanks God he knows no weariness. His mental powers were unimpaired, and his relish of life as keen as ever. He retained his love for books, for music, and especially for natural scenery; while his conversation, they say, was even more vivacious, cheerful, and wide-ranging than in his younger days. His temper only grew mellow with the years, his charity more gentle and all-embracing. For the last ten years of his life he was perhaps the best beloved man in England; and there were thousands of his followers and friends to whom that good gray head already seemed almost to wear a halo.

He was not a perfect man; and Methodists then and since then have perhaps often idealized him. Yet among religious reformers where is there a nobler figure, a purer example of a life hospitable to all truth, fostering all culture, yet subordinating all aspirations, directing all culture to the unselfish service of humanity? I do not ask whether he was the greatest man of his century — that were an idle question. That century was rich in names the world calls great — great generals like Marlborough, great monarchs like Frederic, great statesmen like Chatham and Burke, poets and critics like Pope and Johnson and Lessing, writers who helped revolutionize society like Voltaire and Rousseau; but run over the whole brilliant list and where among them all is the man whose motives were so pure, whose character was so spotless? Where among them all is the man whose influence, social, moral, religious, was productive of such vast good and of so little evil, as this plain man who exemplified himself and taught thousands of his fellow-men to know what the religion of Jesus Christ really means?

— Wesley now laid down a plan of study, and closely followed it. Mondays and Tuesdays he devoted to the Greek and Roman classics, historians and poets; Wednesdays to logic and ethics; Thursdays to Hebrew and Arabic; Fridays to metaphysics and natural philosophy; Saturdays to oratory and poetry, chiefly composing; and Sundays to divinity. In intermediate hours he perfected himself in the French language which he had begun to learn two or three years before; sometimes amused himself with experiments in optics; and in mathematics studied Euclid, Keil and Sir Isaac Newton. — *Tyerman.*

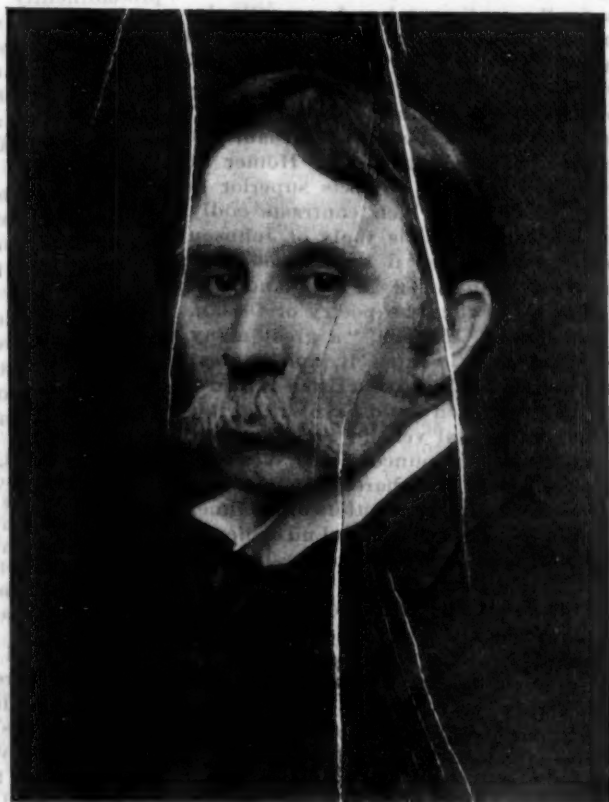
JOHN WESLEY

RICHARD WATSON GILDER.

Written for the celebration of the two hundredth anniversary of the birth of John Wesley at Wesleyan University, Middletown, Conn., June, 1903.

In those clear, piercing, piteous eyes behold
The very soul that over England flamed!
Deep, pure, intense; consuming shame and
ill;
Convicting men of sin; making faith live;
And — this the mightiest miracle of all —
Creating God again in human hearts.

What courage of the flesh and of the spirit!
How grim of wit, when wit alone might
serve!
What wisdom his to know the boundless
might
Of banded effort in a world like ours!
How meek, how self-forgetful, courteous,
calm —
A silent figure when men idly raged
In murderous anger; calm, too, in the storm,
Storm of the spirit, strangely imminent,



RICHARD WATSON GILDER, LL. D.

Editor of the Century

When spiritual lightnings struck men
down
And brought, by violence, the sense of sin,
And violently opened the gates of peace.

O hear that voice, which rang from dawn
to night,
In church and abbey whose most ancient
walls
Not for a thousand years such accents
knew!
O windy hilltops; by the roaring sea;
'Mid tombs, in market-places, prisons,
fields;
'Mid clamor, vile attack — or deep-awed
hush,
Wherein celestial visitants drew near
And secret ministered to troubled souls!

Hear ye, O hear! that ceaseless pleading
voice,
Which storm, nor suffering, nor age could
still —
Chief prophet-voice though nigh a cen-
tury's span!
Now silvery as Zion's dove that mourns,
Now quelling as the Archangel's judgment-
trump,

And ever with a sound like that of old
Which, in the desert, shook the wandering
tribes,
Or, round about storied Jerusalem,
Or by Gennesaret, or Jordan, spake
The words of life.

Let not that image fade
Ever, O God! from out the minds of men,
Of him Thy messenger and stainless priest,
In a brute, sodden and unfaithful time,
Early and late, o'er land and sea, on-
driven;
In youth, in eager manhood, age extreme—
Driven on forever, back and forth the
world,
By that divine, omnipotent desire—
The hunger and the passion for men's
souls!

Ah, how he loved Christ's poor! No nar-
row thought
Dishumaned any soul from his emprise;
But his the prayer sincere that heaven
might send
Him chiefly to the humble; he would be,
Even as the Galilean, dedicate
Unto the ministry of lowliness:
That boon did Heaven mercifully grant;
And gladly was he heard; and rich the
fruit;
While still the harvest ripens round the
earth;
And many own the name once given in
scorn;
And all revere the holy life he led,
Praise what he did for England and the
world,
And call that greatness which was once re-
proach.

Would we were worthy for his praise.
Dear God!
Thy servant never knew one selfish hour!
How are we shamed, who look upon a
world
Ages afar from that true kingdom preached
Millenniums ago in Palestine!
Send us, again, O Spirit of all Truth!
High messengers of dauntless faith and
power
Like him whose memory this day we
praise,
We cherish and we praise with burning
hearts.
Let kindle, as before, from his bright torch,
Myriads of messengers aflame with Thee
To darkest places bearing light divine!

As did one soul, whom here I fain would
sing,
For here in youth his gentle spirit took
New fire from Wesley's glow.

How oft have I,
A little child, hearkened my father's voice
Preaching the Word in country homes re-
mote,
Or wayside schools, where only two or
three
Were gathered. Lo! again that voice I
hear,
Like Wesley's, raised in those sweet, fer-
vent hymns
Made sacred by how many saints of God
Who breathed their souls out on the well-
loved tones.
Again I see those circling, eager faces;
I hear once more the solemn-urging words
That tell the things of God in simple
phrase;
Again the deep-voiced, reverent prayer
ascends,
Bringing to the still summer afternoon
A sense of the eternal. As he preached
He lived; unselfish, famelessly heroic.
For even in mid-career, with life still full,
His was the glorious privilege and choice
Deliberately to give that life away
In succor of the suffering; for he knew

No rule but duty, no reward but Christ.

Increase Thy prophets, Lord! give
strength to smite
Shame to the heart of luxury and sloth!
Give them the yearning after human souls
That burned in Wesley's breast! Through
them, Great God!
Teach poverty it may be rich in Thee;
Teach riches the true wealth of Thine own
spirit.
To our loved land, Celestial Purity!
Bring back the meaning of those ancient
words—
Not lost but soiled, and darkly dis-
esteemed—
The ever sacred names of husband, wife,
And the great name of Love—whereon is
built
The temple of human happiness and hope!
Baptize with holy wrath Thy prophets,
Lord!
By them purge from us this corruption foul
That seizes on our civic governments,
Crowns the corrupter in the sight of men,
And makes him maker of laws, and honor's
source!
Help us, in memory of the sainted dead,
Help us, O Heaven! to frame a nobler
state,
In nobler lives rededicate to Thee—
Symbol and part of the large brotherhood
Of man and nations; one in one great love,
True love of God, which is the love of man,
In sacrifice and mutual service shown.
Let kindle, as before, O Heavenly Light!
New messengers of righteousness, and
hope,
And courage, for our day! So shall the
world
That ever, surely, climbs to Thy desire
Grow swifter toward Thy purpose and in-
tent.

WESLEY AND THE METHODIST MOVEMENT

REV. WILLIAM F. McDOWELL, S. T. D.
Corresponding Secretary Board of Education, Metho-
dist Episcopal Church.

Address delivered at Wesley Bicentennial Celebration
at Wesleyan University, Middletown, Conn., June 28.

EMERSON does not include John Wes-
ley in his list of "Representative
Men." Carlyle does not worship him in
the volume on "Heroes." Nevertheless,
many excellent people in both England
and America now "seek to resuscitate an
ancient heroism" by the study of his life,
the analysis of his character, the portrayal
of his achievements, and the interpreta-
tion of his significance.

We take our anniversaries rather gaily,
as a rule, but I think we are disposed to
take this one with commendable serious-
ness. We seek to interpret the man and
the movement as we would interpret any
noble history, life or literature in order
that life itself may be increased in nobility
thereby. We do not forget that

"They who on glorious ancestry enlarge,
Produce their debt instead of their discharge."

It is a solemn thing to be a Methodist in
this year of our Lord.

The significance of the man is not quite
the same as the significance of the move-
ment. Historic Methodism on both sides
of the sea is like historic Christianity, the
resultant of many forces. Every such
movement adds to and takes from its
founder's contribution. Except in the case
of Christianity, the movement is usually
better and worse than the primitive thing.
It is easy and common to read into the
Christianity of Christ its later accretions,
and to attribute to Him what we think
vital and precious. We are prone to iden-
tify our Methodism with Mr. Wesley's.

Every wildest vagary either in doctrine or
form seeks to approve itself by assuming to
be the only pure and primitive thing. The
Christianity most marked by unreason and
excess most loudly claims to be the Chris-
tianity of Christ. Every reform assumes
to be a return, and every departure a res-
toration. The most wild-eyed and unhis-
toric manifestations in our Methodist
history have most zealously used the name
of our founder. One is almost warranted
in suspecting any brand either of Metho-
dism or Christianity making special pre-
tension to represent exclusively the mind
either of Wesley or of Christ. All of
which makes it necessary to understand
the man and the movement. He is not a
pillar of stone to which a church is to be
tied while it marks time; but a pillar of
fire and of cloud to guide a church forever
on the march. Zion has only occasional
use for an anchor. We look backward to-
day that we may go forward tomorrow.

Methodism has had its largest, I will not
say its best development, on this side of
the Atlantic. The political and religious
children of those two villages, Scrooby and
Epworth, in adjoining shires, are far more
numerous in the New World than in the
Old. It is fair to test the tree both by the
quality and the amount of its fruit. The
Puritan descendants of Elder William
Brewster and the Methodist descendants
of John Wesley must bear this double test.
I think they can. It is worth something
to the world that the Puritan spirit is both
good and widespread, and that the Metho-
dist spirit is both wholesome and abundant.
I cannot help being glad that we are as big
as we are, and thankful that with all our
faults we are as good as we are. The value
of love depends both upon its size and its
kind.

In that very fruitful little book, "What
shall We Think of Christianity?" the au-
thor says that Jesus left three things: "A
people, a teaching, and a power." So He
did, but He left chiefly a Person. The peo-
ple gathered about Him, the teaching cen-
tered in Him, the power came from Him.
The understanding of Christianity begins
with an understanding of Jesus Christ.
The understanding of the Reformation be-
gins with an understanding of the Re-
formers; of the Republic, with a knowl-
edge of the Fathers; and of Methodism,
with an understanding of the man born
two hundred years ago in that English
rectory.

It is easy to misunderstand him. One
could make a very humorous sketch of
John Wesley, or exhibit his weaknesses
and foibles in such fashion as to make a
fine foil for his virtues. It is not necessary.
They said that Mr. Lincoln had big hands,
made jokes, did not know how to bow, and
that his clothes did not fit him, and all that
was true; but measured by his character
and his achievements, he was the tallest
white angel seen in civil life in a thousand
years. It is said of Mr. Wesley that he
was credulous, superstitious and inconsis-
tent; that his science, his medicine and
his politics all went often astray; and many
a merry jibe is made against his matrimo-
nial bungling. It is all true; but meas-
ured by his character, his purposes, his
activities and his achievements, I believe
he was the most apostolic man seen on our
planet since St. Paul.

I may be permitted to speak of him es-
pecially for the student life of the church
and thus interpret his significance for that
life to which he is peculiarly related, under
the three vast terms, saint, prophet and
evangelist.

John Wesley the Saint

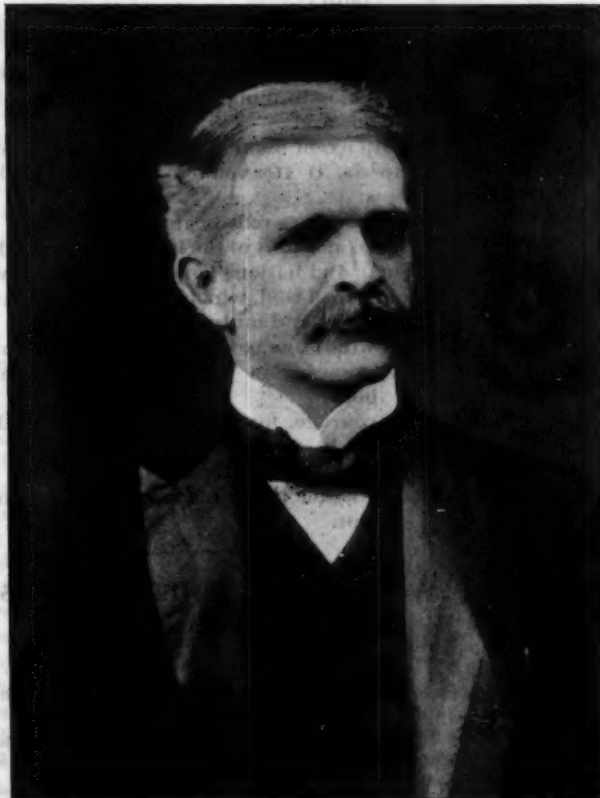
Macaulay said Wesley had a genius for
government, which was true. Matthew

Arnold said he had a genius for godliness, which is doubtful. It is our easy fashion to credit certain men with extraordinary capacity for saintliness, enlarging the allowance to nature, reducing the demand upon grace. But if we analyze Mr. Wesley's saintliness, we shall find present every element to be found in the life of every other religious man. He was good ground, but that he became a saint was not due to his natural goodness or virtue, but to the work of God in him. This is our joy—that he was no angel, but a true man. This is our shame—that with like nature and the same Spirit the saint is now so rare, though perhaps not so rare as he seems. For the true saint is a living man on the highways, not a dead one in the grave nor an angel on the heights. Whatever Mr. Wesley seemed, he was a saint in the midst of his contemporaries.

Right interesting is the history of it, and very instructive. Thomas à Kempis, Jeremy Taylor, and William Law early came into his life. Under their influence he made high and suggestive resolutions. It thrills the heart of a young collegian or recent graduate to see this son of Christ Church solemnly writing these words: "I saw that simplicity of intention and purity of affection, one design in all we speak and do, and one desire ruling all our tempers, are indeed the wings of the soul, without which she cannot ascend to God. I sought after this from that hour." And again: "In reading several parts of the 'Holy Living and Dying' I was exceedingly affected. I resolved to dedicate all my life to God—all my thoughts and words and actions—being thoroughly conscious that there was no medium, but that every part of my life, not some only, must either be a sacrifice to God or myself—that is, in effect, the Devil." The way before him is a long and weary way yet; it is a far cry from this affecting moment of this young man's consecration to that jubilant hour thirteen years later when a man of thirty-five felt his "heart strangely warmed within him." More than sixty years stretch out before that youth turning his back upon himself, but an unbroken line runs straight through his ever-enlarging life. In youth he chose God and rejected self, and God gave him rich reward. It is to such that God so gives Himself in life that in death they can cry out: "The best of all is, God with us." His heart was set upon God, and in consequence God was set within his heart. Trained in a mechanical philosophy and surrounded by a hard theology, he leaped the bounds of both. It was the fashion of his times, and at first it was his fashion, to measure life by logic or in terms of weights and measures; but John Wesley, the teacher of logic, put life into logic, exalted life above logic, and threw syllogism to the winds while he went out like Bunyan's man crying, "Life, life, life." He lived in the face of the most logical system of theology ever wrought out, but rose mightily over it and victoriously rode it down, being filled with an experience of the direct life of God in his soul and a belief in that direct life for all souls. He found the wine-skins of religion beautifully arranged in perfect order, and men so taken up with the wine-skins that they had lost the taste of the wine. But this Oxford scholar one night, May 24, 1738, got a taste of the new wine of religious life. He liked it. He became as a giant refreshed. Life looked better than form. He left us no worn-out wine-skins, but from his day we have known where to find the new wine of the Kingdom.

The age was mechanical and indifferent. It is not necessary to characterize it again. The two most familiar texts were: "Let your moderation be known unto all men,"

and, "Be not righteous overmuch." The age was taking many of its greatest questions in a shallow and half-hearted spirit. Hume and Sam Johnson in England, and Voltaire in France, were apostles and expressions of the age. Carlyle called Hume and Johnson "the half men of their time." Wesley created an atmosphere in which the age had to take its questions seriously. Leslie Stephen says that "Warburton trimmed Hume's jacket for not believing in the miracles, and belabored Wesley for believing that they were not extinct. He denounced Wesley for his folly and impiety in believing that God might do in the eighteenth century what He had done in the first. And Wesley succeeded where Warburton failed just because his God, whether a true God or not, was at least a living God, whereas Warburton's had sunk into a mere heap of verbal formularies."



REV. W. F. McDOWELL, D. D.

In this barren age suddenly a new voice was heard because a new experience had come. A saint got loose in England. He did not hie to a cave to become a hermit, nor to a cell to become a monk so as to nurture his sainthood. In Lincoln College cloven tongues like as of fire were seen upon scholars. In Aldersgate Street there was the sound of a rushing mighty wind. The supernatural got on foot; it descended to the upper room, and from the upper room it walked abroad into prisons, lanes and mines. Once more young men, at the opening of their careers, said reverently: "The Spirit of the Lord is upon me!"

Many a wrinkle Mr. Wesley shook out of his views in sixty years; many an inch he grew; many an opinion he left far behind. Under the influence of the new life he threw off the philosophical method and spirit of his time with its mechanisms, its measuring-rods and its almanacs. Trees bloomed and bore fruit in season, out of season. All seasons and all soils became theirs. If Methodism had not struck the note of the witness of the Spirit—the unchanging and unwavering miracle reaching from Pentecost to the backwoods; if it had not proclaimed the fact of the living God and the glorious Gospel of a perfect Saviour with a full and universal salvation; if it had not declared sainthood for every man through

Jesus Christ—it would never have conquered a human soul. It will not conquer another soul except where it strikes these notes again and again. This was the issue once, it is the issue still.

I have referred more than once to Mr. Wesley's mighty utterance, "The Character of a Methodist." No more significant, no more autobiographical utterance was ever made by him. In calling Mr. Wesley a saint, I have had this document in mind. It seems to describe him. It is a noble plea for freedom and tolerance, because only in this atmosphere is sainthood possible. Mr. Wesley was such a tolerant man because he was such a large man. But this noble document is one of the wisest and strongest ever penned in our history. It is a plea for liberty, but it is far more. It is a magnificent statement of the rights of thought, but it is vastly more. It is the charter of our best intellectual freedom; but it is much more. Its great notes strike again those immortal tones which ring in the words of Jesus and St. John and St. Paul. It is not an academic treatise on religious liberty, but an apostolic call for freedom, Christlikeness and social service. It is not the calm utterance of one calmly announcing the conceded truth of theory. It is the burning utterance of one who has breathed the upper air in Christ's presence, who seeks to incarnate Christ's spirit and to make Christ's truth of immediate account. There is in this rare document such reliance upon God, such communion with Him, such joy in the Holy Ghost, and such an atmosphere of prayer, purity and obedience; there are such love and strength and thanksgiving, such holy conformity to fundamental Christianity, to the mind and method of Jesus, such high union with all who

love our Lord in sincerity and truth, such comfort of love and fellowship of the Spirit; there are at least such Biblical conceptions of the Christian's privilege, life and duty, such devotion to the will of God in personal and social redemption, such visions of righteousness, joy and peace, such confidence in one God and Father of all, as makes this document an immortal and imperial document upon which the people called Methodists could joyfully unite while they go forward not in strife, but in unity for the conquest of the world for Christ. Liberty of opinion, but not liberty to destroy the root of Christianity; liberty in which to live, but not license in which to ruin; liberty that one may develop the Christlike character and render the Christlike service—this is what Mr. Wesley claimed for himself and secured for us. Without freedom we cannot be saints. The end of freedom is the saintly life and the saintly service. Freedom, tolerance, largeness, Christlikeness in life and devotion—these are the marks our St. John bore. It was not monastic nor ascetic, but living and vital in itself and toward others.

Dean Stanley said: "I asked an old man who showed the cemetery at City Road Chapel, 'By whom was this cemetery consecrated?' And he answered: 'It was consecrated by the bones of that holy man

that holy servant of God, John Wesley.' " But he has done far more and better than that. It is the province of a saint not chiefly to consecrate the yards where dead men are buried, but the towns and cities where living men live. This man who dwelt in God, and in whom God dwelt, this man I have called a saint this day, has made the streets of a thousand cities and towns safer for tempted men and women and for little children. His sainthood has sanctified death, but it has chiefly sanctified life. He might have been a Hellenist, creating for us a new Renaissance, but in a country full of old and stately cathedrals, crowned with venerable and noble universities, he did become a living temple of the Holy Ghost. He went up the rugged steep while his countrymen stayed below, and he saw again God face to face. When he came down, he knew not that the skin of his own face shone. But under him religion ceased to be a thing of indifference, and became an intense passion; it ceased to be a merely personal matter, and became an intense social force. He restored pure and saving belief in Christ. He made it a great emotion and a vital force in the life of the world.

A youth of twenty-two, wearing an Oxford gown, bending low over his desk, solemnly and irrevocably dedicates himself to the perfect service of Almighty God, as Charles Kingsley at Cambridge did long afterward. A man of thirty-five, a scholar and teacher, listens in lowly chapel to the words of the great Protestant Reformer in his preface to the Epistle to the Romans, and feels his heart "strangely warmed." Then for more than half a century this scholar, become a saint, exemplifies and declares God's grace in the most apostolic career ever seen in England. A white-haired man nearly ninety years of age is surrounded by friends and helpers to whom he whispers and shouts: "The best of all is, God with us." It makes the heart beat fast just to say these words. May the ever-living Spirit of the ever-living God fall upon us in youth, in manhood and in age, making us saints in ourselves, saints among men, and saints toward God forever!

John Wesley as a Prophet

He is dead, and the use of this word will not spoil or kill him. It has seemed rather a dangerous thing to call living men prophets in modern times. The term has turned the heads of many. We have not many larger words to apply to men, nor many which we do apply more loosely. Nevertheless, this suits my purpose in the attempt to discover and interpret Wesley and his movement to our own age.

This being a prophet is partly a thing of knowledge and partly a thing of temper. The prophet brings not necessarily a new message, only necessarily a true and living one; not necessarily an accurate prediction of the future, but necessarily a true knowledge of the present. People perish not because they have lost the vision of the future, but because they have lost the vision of God and reality. The prophet must meet his own age with an accurate knowledge and a prophetic temper. He must interpret it to itself and interpret God to it. He must rescue it from unreality and fill it with the real. He must make God real and living to a time that has forgotten Him. It is only to such true and timely men as Isaiah that God gives any visions of the future. Mr. Wesley had the prophetic knowledge and the prophetic temper.

In a brief introduction to the "Character of a Methodist" these words occur:

"A truly prophetic utterance contains a living message for its own times and for all times;

it possesses both timeliness and permanence. These two qualities belong to all great literature, whether in the Bible or out of it. Religious classics like 'The Pilgrim's Progress' have these characteristics. Such an utterance this paper, written at a critical time by the human founder of Methodism, will be seen to be. To the men and women of the eighteenth century it came as from a true prophet of the Most High. To the men and women of the twentieth century it will sound as 'one clear call' summoning 'the people called Methodists' to a larger life of freedom, wisdom and power, spirituality, devotion, and service. It is an inspiration, a rebuke and a comfort. It is so sane, so biblical, so Christlike; it is in such touch with the times and with the eternities; it has such length and breadth and height that upon it we can all unite as we gratefully pass out of one century and joyfully enter another in faith and love for holy living and holy service to God and mankind."

Timeliness and permanence—a man of the age and a man of the ages; there are other terms necessary, but surely these are correct. Mr. Wesley was a man of his own age and not another. It is our easy and careless fashion to say that men of note are a hundred years ahead of their times. But such men are as useless to their times as though they were a hundred years behind. The prophets were first of all prophets to their own contemporaries. The more useful they were to their own times, the less they would bear transplanting to another time. We speak not wisely, however poetically, in saying: "Cromwell, thou shouldst be living now." There is a fullness of times into which men come. The eighteenth century was such a time for John Wesley. I think he would not fit so well in ours. Soberly, with chastened resignation, but not mournfully, I observed with you a dozen years ago the hundredth anniversary of his death.

He has become a man of all times partly because he was such a man to his own. How well he understood it, and how true he was to it! His science was the science of a progressive man of his day. His notions of government were the notions of his day, with a note of sincerity, righteousness and progress added. He knew his England in its weakness and wickedness; he knew it in its strength and goodness. He had visions, and was no visionary; he dreamed dreams, and was no dreamer. Like the old prophets, the most useful men in Israel, "he walked in the highway of history and the main traveled road of common life." Like them, "the common life was to him the main staple of all life. Their race was run in the dust and the heat of the common day." Like them he brought high things down to men and set the highest truth about God and man on foot among the men he knew. His knowledge of his times alone would not have made him a prophet, but without it he would not have been one.

How sane he was! He never forced Providence nor took the government of the world into his hands. His credulity is charming, his naïveté refreshing, but his sterling sense is as bracing as a mountain breeze. He did not originate the Holy Club; his brother Charles did that. He did not inaugurate prison visitation; he followed Morgan in that. He did not discover the doctrine of assurance; he learned that from Sponganburg. He did not begin lay preaching; Thomas Maxfield taught him that. He learned field preaching from Whitefield and got his ideas of band meetings from the Moravians. He did not originate the Arminian theology. But this true prophet with an eye to what was timely met these simple ideas and agencies on the highway and made them vital, organic, current and useful. He knew his England. He had felt the touch of mysticism and of asceticism, but no more practical man

walked or rode between his island's green hedgerows for a hundred years than did this man. He had strength because of his likeness as well as his unlikeness to his times.

He was a man of all ages. Joseph Parker called Jesus "the contemporary of all ages." It is given to other men to be characteristic, it is given only to Him to be universal. But your true prophet is more than a man of his own times. England was full of such, and the eighteenth century was desolate enough. Mr. Wesley did not see the end from the beginning, but he laid hold of those truths for man and society which are eternal. England suddenly awoke to hear what she needed to hear and hear then, but the message was timely because it was eternal. It contained no echoes from an older world nor the unknown accents of a world not yet come. Your prophet is no echo. Your prophet is no sibyl. These are the very tones of Isaiah and Micah, Jeremiah and John Baptist, Jesus and St. Paul. In these tones timeless men speak to their times and to all times. Hearing them, men understand that a thousand years are as one day. Hearing them, today is suddenly flooded with might from yesterday and with radiance from tomorrow. Hearing such men, colliers and prisoners become citizens of a kingdom without beginning or end. Hearing these tones, the high and the low cry out with Browning:

"What's time? Leave now for dogs and apes—
Man has forever."

Hearing them, common men gird themselves as with the power of an endless life, and understand how "the feeling of immortality depends not upon an argument for it concluded, but upon a sense of it begotten." These prophets, men of their age, men of the ages, bring not simply a new voice crying in the wilderness; they bring a new humanity clothed with salvation and light to people the streets. For these men of the age and of the ages are men of the Spirit with the power to make things real.

Not everything of Mr. Wesley's will stand being lifted into a gospel. He did not think it would. It would be easy and hard to classify him as a conservative or as a radical. I think he was neither and both, and better than either. He made an atmosphere in which conservative and radical could live together the life of the Spirit. Startling sentences can be gathered from his writings. It would not be easy to find in his writings a philosophy of history or criticism or a science of social redemption, but it would be hard not to find in this prophetic man's life and work an atmosphere in which every missionary in the slums and every devout scholar in the college may dwell. This is what comes of his living the life of the Spirit. He was more than a student of his times, more than a student of history, more than a pious recluse, as the true prophet is always more than this.

It is said of John Wycliffe that, in translating the English Bible, "he lifted the roofs of the lowly English cottage and made them take in heights beyond the stars." This prophet of ours did that again. Remember that for more than fifty years England heard a living voice and saw a living, passionate presence. He spoke to uncounted thousands. They saw the flash of his eye and heard his tones and words. They saw a living definition of prophet and apostle, while this man burned himself out pleading for a holy man and righteous nation. And the living voice and presence did what no printed page could have done. The preacher still has a place which cannot be taken by the editor or the pamphleteer. His world was like ours. Men were interested in religion as a topic; he made it live. Men patronized Christianity as a cult and a doctrine; he proclaimed it as an evangel

Nobody was saying anything great, or had anything very great to say, when upon the fat hearts and dull ears of England he spoke like a Hebrew prophet or Christian apostle come to life. The churches were all odious with formularies and smooth words when suddenly this prophet so set religious reality loose in England, on foot and on horseback, that it has girdled the world. A material age got for fifty years a vision of what the supernatural could do with a consecrated scholar. Unspoiled by self-consciousness, unhindered by selfishness or laziness, this prophet brought religion off the shelves, out of the cloisters and out of the skies, and set the common men walking in the ways of the Great Companion. A saint by God's grace, he became the prophet of personal and social sainthood to mankind.

John Wesley as an Evangelist

It is a noble word much abused. Still, let us use it, trying to recover its apostolic sense. A saint, a prophet, an evangelist! These three great terms can only be applied to a few men in human history. Sainthood, leadership, gospel—all these marks are in the Methodist movement. They include its rhapsody, its experience, its teaching, its people, its machinery, and its power.

One cannot help comparing him with St. Paul. One, born in the Jewish Church, loved it; the other, born in the English Church, loved it. To one came a blinding light and a divine voice; to the other that strange warming of the heart. Each thought tenderly of and would have saved the church in which he was born. One was driven to the Gentiles; the other founded the Methodists. Neither saw the end from the beginning, or chose it. Each was driven to it by Divine compulsion. The new wine required new wine-skins for St. Paul as for Wesley. Each hesitated and tried to shift the weight of logic without denying the truth. Each was a chosen and willing vessel at last for larger things than he dreamed. It is God's way with men when He chooses. Neither figures large in his own thought of the future. Each becomes larger with every passing year. Each was a true evangelist in his spirit.

"If kings were philosophers, or if philosophers were kings, we should have an ideal state," says Plato. If scholars were evangelists, or if evangelists were scholars, we should have a more nearly ideal church. These terms have been regarded as mutually exclusive, to the great loss of the kingdom. But here was a scholar with the missionary temper; a philosopher who became a philanthropist, a man of thought who became a man of action, a man of devotion who became a man of deeds. The competent became the zealot, the master of high thought the lord of high deeds. His breadth was also deep, and passionate with ethical and practical earnestness. Adjectives are not needed. They would be an impertinence here as in St. Paul's autobiography. One day Wesley wrote: "Leisure and I have taken leave of each other." Then Sam Johnson said: "Wesley's conversation is good, but he is never at leisure. He is always obliged to go at a certain hour. This is very disagreeable to a man who loves to fold his legs and have his talk out, as I do." But Johnson was a half man, and did not understand any more than Pilate understood the moral earnestness of Jesus. Wesley knew the dark places of England. They were on his mind and conscience. He could not sit, even in high talk with Johnson, while men and women must be saved. He was said to be deficient in speculative insight, but not in the power to stir the stagnating cur-

rents of human life. It has remained to us to be more philosophical and less moving. The cure is not less philosophy, but more motion. Life lacks projective force. He never caught up with his own plans nor lost the motion or projective force out of his life. At twenty-two life looked large; at eighty-eight it looked majestic. For the boy Jesus the interview with the doctors in the Temple must have been thrilling; but for Jesus ascending the low hill with the cross the moment must have been far more thrilling. The rapture of the recruit is great, the rapture of the veteran intense.

Where got Mr. Wesley this abiding and expanding motive-power which enabled him to see that ever larger things were coming to pass? I answer: "God's greatness flowed round his incompleteness." It surrounded him as an atmosphere; it bore him up as the ocean sustains the ship or the solid earth an army; it filled him with perpetual and unwasting vitality. He waited on the Lord, and for him the ancient promise was both literally and abundantly fulfilled.

Mr. Wesley's evangelism was direct and immediate. It puts to shame much of that in vogue this day. He tackled the hard jobs. He faced mobs so often that he finally adopted a principle for their control. He saw the spiritual deadness and the theological unsoundness about him. He saw a godless population. He might have gathered some nice people about him and told them to be nicer; he might have told them how to get others, wicked men, jailbirds, and some harlots converted. He might have made the Holy Club like some modern meetings for the promotion of spirituality. God be thanked, he did nothing of the kind! He did not try to promote revival indirectly and spirituality directly. He tried to bring bad men and the good God together in such way as to make bad men good. He grappled directly with the worst cases; none were too desperate. Never had a man a clearer view of the facts about man; never any man a clearer view of the goodness and sufficiency of Christ and His work. He hated both heresies—that which as Liberalism denied the deity of Christ's person, and that which as hard Orthodoxy asserted the deity of His person and denied the deity of His work and achievement. It was a thrilling moment—for his men and for us—when he asked his Conference that searching question: "Do we not lean too much to Calvinism?"

This celebration ought to bring us face to face with our historic position and recover for us our priceless heritage. We need to be challenged by him. Christ's power made him imperial. In the strength of Christ he grappled directly with wicked men in a wicked society, and lo! there arose such a tide of spiritual power as flooded a world, sweeping a doctrinal lie, a mechanical philosophy, and an indifferent spirit off the earth. We shall not see anything finer than this saint, prophet, evangelist, wrestling at close range with publicans, sinners, thieves, murderers, all the long day, until the night; and all the long night, until the morning flung shining bars of golden light against prison windows while men went free.

Out of this same stock came Arthur Wellesley, who conquered Napoleon at Waterloo. Step by step two men walked through the century together—Voltaire the French skeptic, John Wesley the English believer, one a critic, the other a constructor; one wearing a perpetual sneer, the other making everlasting affirmations. "Under one, Deism became Atheism; under the other, it went to death in the vision of Christ. The watchword of the one was honor, the watchword of the other

was holiness. Voltaire said: 'We have never pretended to enlighten shoemakers and servants.' John Wesley in Christ's name made kings of miners and cobblers and plow-boys. In the year 1778 in a most theatric fashion, crowned with laurel and praise, Voltaire died. That very year John Wesley opened City Road Chapel."

This evangelist never tried to establish a philosophical or speculative basis of union. He was always after a working basis. "I beseech you, brethren, by the mercies of God, that we be in no wise divided among ourselves. Is thy heart right, as my heart is right with thine? Do you love what I love, and desire what I desire? I ask no farther question. If it be, give me thy hand. Let us do something. For opinions, or terms, let us not destroy the work of God. Dost thou love and serve God? It is enough. I give the right hand of fellowship."

These, it seems to me, are the meanings of Mr. Wesley and his movement. I repeat the three kingly words, saint, prophet, evangelist, and reverently declare that the man who worthily bore them has created for us a home of devotion, of freedom, of progress, of activity, of holiness, and of service, in which it is well to dwell.

I cannot forget, in this closing moment, that one August day in 1856 these gathered in this Wesleyan town, as you are today, heard these words: "I would gladly speak to you of the charms of pure scholarship; of the dignity and worth of the scholar; of the abstract relation of the scholar to the state. This air we breathe and the repose of midsummer invite a calm ethical or intellectual discourse. But would you have counted him a friend of Greece who quietly discussed the abstract nature of patriotism on that Greek summer day through whose hopeless and immortal hours Leonidas and his three hundred stood at Thermopylae for liberty? And today, as the scholar meditates that deed, the air that steals in at his window darkens his study and suffocates him as he reads. Drifting across a continent, and blighting the harvests that gild it with plenty from the Atlantic to the Mississippi, a black cloud obscures the page that records an old crime, and compels him to know that freedom always has its Thermopylae, and that his Thermopylae is called Kansas." "Brothers! the call has come to us," he concluded. "I bring it to you in these calm retreats. I summon you to the great fight of Freedom. Here are our Marathon and Lexington. Here are our heroic fields. The hearts of good men beat with us. The fight is fierce; the issue is with God, but God is good."

There in England were the conditions under which educated men easily justify themselves for leaving the church and forsaking Christianity. The church was spiritually dead, morally depraved and theologically bad. They could have cursed it and left it; or they could, as many have done, have rejected the Christ because some follower had gone wrong. It is the peril of educated men. But it is the proud privilege of such men to see in the ruin the rich materials for a new creation. It is theirs, above all, to see the form of one like unto the Son of Man, and to feel the thrill of the omnipotence of God in a perfectly obedient life.

To those Oxford scholars the moral condition of England made conquering appeal. They were young, they were trained, they were ambitious; they were England's best. And England met them in that Holy Club and summoned them to be not her critics, but her saviours. "Oh, and proudly they stood up!" Some one asked where Italy was six centuries ago, and the reply was: "Under the hood of Dante." Better England was once under

the cap of Wesley. The world's need is ever looking under the cap of the Christian scholar. This quiet day, while we have been looking at this ancient heroism, God has been flinging into the face and heart of graduate and undergraduate our unfinished tasks—the saloon, the city, the South, the Republic, and the mission-fields of the earth. The Oxford gown was once the royal robe of a new Christian knighthood. Sin fled in its presence. The collieries, the jails and the highways were made glad by the sight of these Oxford men. So may it be again!

"God of our Fathers, known of old,
Lord of the far-flung battle line,
Lord God of hosts, be with us yet!"

THE POWER OF A GREAT PERSONALITY

BISHOP EUGENE R. HENDRIX.

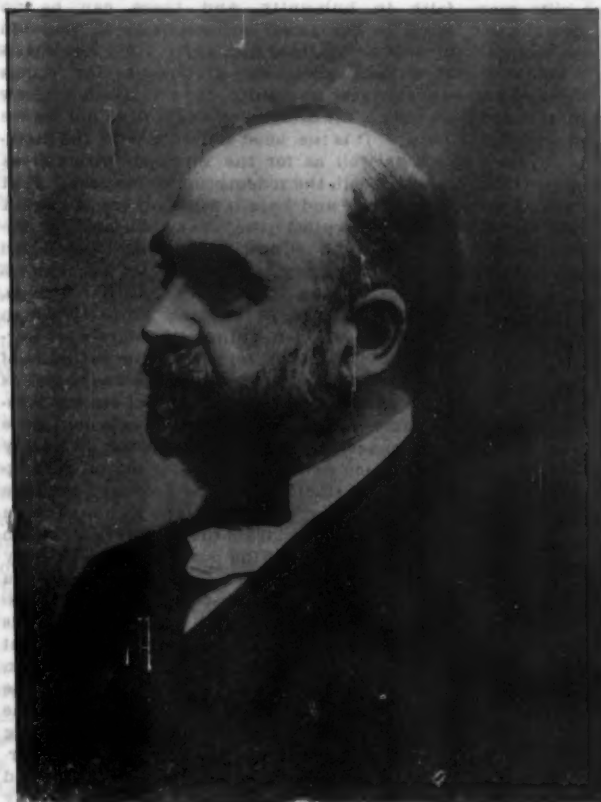
Methodist Episcopal Church, South.

Address given at the Boston Methodist Social Union on the occasion of the celebration of the Wesleyan Bicentenary, Monday evening, June 29.

CARLYLE uttered at once a great truth and a stinging rebuke when he said: "No sadder proof can be given of our littleness than disbelief in great men." Our own ability to inspire others is measured by our ability to be inspired by others. Contact with nobler natures arouses the feeling of unused power and quickens the consciousness of responsibility. Where there is no such sense of unused power there is evidence of a mental and spiritual saturation point having been reached that tells of hopeless limitation. When a great nature cannot inspire, nothing can. God speaks to men in men—now in the prophets and now in His Son. Those who will not believe Moses and the prophets will not be persuaded though one rose from the dead. Ghosts cannot do what saints fail to do. Unless there be genuine love of the truth there will never be genuine obedience of the truth. Fear is the law of life of devils who see nothing good in God or man. Love of the good in God and man sways both saints and angels. Satan sneers, "Doth Job serve God for naught?" while the good God challenges the world to consider a perfect and an upright man whose name is a familiar one in the court of heaven. The whole question of whether there be great and good men involves the question who can show us any good, and as to whether there can ever be a new heaven and a new earth wherein dwelleth righteousness, a fitting abode for noble souls. A commonplace world is good enough for men without pride of a noble ancestry or hope of a worthy posterity. Men must receive power to become the sons of God. They receive power as they exercise faith in the highest. Christ, who taught faith in God, ever taught faith in men. "He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me." When God sends His messengers into the world, happy are they who are prepared to welcome and know them. Unless God speaks in good men He does not speak at all; and unless men hear that voice, God is forever silent to them.

The education of the race is due to the domination of the superior mind, so that Emerson, who appreciated the uses of great men, ventured to say: "Nor will the Bible be closed until the last great man is born." If history is indeed biography, the great men whose biographies make up the history of the world are not so numerous as to require more than one Hall of Fame for every nation. The choicest spirits are those whose names are cherished in the hearts of all men and of every peo-

ple. They are kindred spirits who are our contemporaries despite the centuries since they ceased to talk with men. Death has fastened rather than loosened the grasp of these mighty spirits who rule us from their urns. The longer the world lives the more it is ruled by its dead. Longfellow ever wrought under the eye and guidance of Dante. Tennyson dies with a copy of Shakespeare in his hand. Angelo and Raphael have more pupils today than when the one swung the Pantheon in air as the dome of St. Peter's, and the other was followed to his grave by the throng of artists who bore his Transfiguration in his funeral train as his most daring conception and his greatest achievement. Homer is greater today than when his immortal epics were known only in Greece. Hamilton and Jefferson have more followers than when they taught their political philosophy from their places as the trusted advisers of Washington. John Marshall is mightier in our jurisprudence as the great



BISHOP E. R. HENDRIX
Methodist Episcopal Church, South

Chief Justice than when his lucid and able constructions of the Constitution began to give stability to our government. Paul, Luther, Wesley, are greater than when their epistles or theses or journals were first given to the world. It is not only a larger world that they now influence, its population having doubled since Wesley began his public career, but its facilities of communication have so multiplied that knowledge is now shared by the many. During the entire century that gave us John Wesley and John Howard, each in his way alike an evangelist and a philanthropist, their facilities of travel were no better than they were in the days of Abraham. The world of our day lays the world of every other day under contribution and hails as its teachers and heroes the mighty dead of all ages. The improbability of the race is the greater for the inspiration which comes from the growing numbers of its noble dead.

Father Phelan, an able journalist, once wrote: "Let Rome beware of any man whose name is John. What a world of trouble have these Johns given us since the days of John Huss and John Wycliffe and

John Calvin and John Knox and John Milton, and especially John Wesley." The editor-priest was right. Each was a man sent from God. The name that was waiting for the forerunner of Christ when he was born was really "Johanan," and means "Jehovah is gracious." Next to the gift of Christ himself God's greatest gifts to men have been men, some prophets, some apostles, some pastors and teachers.

"They are indeed our pillar-fires,
Seen as we go;
They are that city's shining spires
We travel to."

They illumine both earth and heaven. They can worship before no throne save the Great White Throne itself. Each life like these incarnates for us somewhat of the life of God. John Wesley, to whom "All Saints' Day" was a favorite day in the calendar, when he always preached on the communion of saints, was wont to say: "How superstitious are they who scruple giving God solemn thanks for the lives and deaths of His saints." Today for the life and death of John Wesley himself the whole Christian world gives thanks.

"The difference between great men and others is that there is more of them. A man may be a microcosm, but a great man is a macrocosm." Only Emerson could have expressed the truth so happily. Wesley was many men in one. Michael Angelo was called "the four-souled man of Italy." He was at once a painter, a sculptor, an architect and a poet, nor did he ever lift his hand until he had steeped his inmost soul in prayer. It were hard to say in which he most excelled. Wesley was also a "four-souled man," great as a preacher of 40,000 sermons to millions of hearers, a traveler whose itinerary reached in fifty years 225,000 miles (nearly ten times around the globe, or almost to the moon), a writer whose publications of all sorts numbered 371, and an ecclesiastical statesman whose genius for statesmanship and organization was not inferior to that of Richelieu. It was no ordinary man

that casts

A Shadow Two Hundred Years Long,
a shadow that broadens as it lengthens. Cowper's eulogy has long since become the world's own estimate:

"The veteran warrior of the Christian field,
Who never saw the sword he could not wield."

John Wesley was a born leader of men, with that mastery of himself and of all his powers which ever marks leaders of the first rank. From his early life the charm of his personality won for him friends and followers. His schoolmates at Charterhouse in London were won even from their horse-play by his stories, and the Holy Club at Oxford, though founded by Charles Wesley, recognized John Wesley as their only possible leader on his return as fellow and tutor. The book of scholarly notes in his handwriting preserved in the Bodleian Library showed how careful was his preparation for the Holy Club by this favorite tutor and leader, who, whether as Greek scholar or dialectician, was easily recognized as a master-workman. Only his greater work as the foremost preacher of his day has eclipsed his work as the master

linguist and logician of his college. His greatness was the greatness of helpfulness and of service.

Like John Milton, Wesley was born with the consciousness of some great mission, and, like the great Puritan poet, he sought to make his life a great epic to prepare himself for the great epic of his life. Seeking advice from the wisest counselors, he more than once, while asking for well-considered responses, said: "Your views may be of consequence not only to all this province, but to generations of Christians not yet born." He felt while yet at Oxford that he had a vocation to teachers and thinkers. In looking upon the whole world as his parish this painstaking preacher and scholar did not neglect the duty that was nearest him, but ministered faithfully to the prisoners in Oxford castle as well as to his associates and pupils in the university. "The greatest force of the eighteenth century in England," as Leslie Stephen calls him, the greatest university in England felt his power long before, when, like another Paul, he was the most masterful man on ship-board or in the presence of a mob. His mastery came from his full mind, his trained powers, his love of humanity, his lofty purpose, his resolute will. Some men of great gifts may well call themselves "Legion," as did the demoniac of Gadara, so does a divided purpose make a sort of pluri-personality, a house divided against itself. The unity of Wesley's life was due to the unity of his purpose. His mighty personality knew no divided channel, but was ever the expression of his supreme purpose to do God's will as he knew it. Like his Master, to this end was he born and for this cause had he come into the world. Hence that uniform cheerfulness that attended him throughout his life in the consciousness that he had not come to do his own will, but the will of the Father who sent him. Not so famous a poet as Charles Wesley, or so eloquent an orator as Whitefield, or so great a theologian as Watson, yet such was the power of his personality in giving a unity to his work that it exceeded in power the work of all his contemporaries.

Wesley, who was to help every great church in Christendom, was a learner from all. Like Paul the slave of the rubric in his early life, he sat at the feet of Peter Boehler the Moravian as Saul of Tarsus sat at the feet of Ananias of Damascus, in his eagerness to know the whole truth as it is in Jesus. He would know all that could be taught by the Scotch Presbyterians or the Lutheran Salzburgers, by Thomas a Kempis or by Thomas Law. No scientist ever studied physical phenomena as John Wesley studied spiritual phenomena gathered through his large correspondence and wide observation. His intellectual hospitality was unbounded in his desire to know all that God was still doing in the world. His monthly meetings to hear the triumphs of grace in whatever part of Christendom gave the stamp of catholicity to Methodism which has made it at once the most tolerant of faiths toward all who love our Lord Jesus Christ in sincerity, and, through its theology, the great enricher and modifier of the creeds of Christendom. A gospel that can be offered to all the world is the true parent of a creed that can be shared with all the world. Despite a tendency (which he deplored) to confound a religious experience with a religious vocabulary, John Wesley ever declared the fullness of the blessing of the gospel of peace and set no limit to the power of the life of God in the soul of man. To Wesley man was "a yonder-sided being," his true life hid with Christ in God. He believed that the graft would ultimately determine the nature of the fruit. Hence he was ever looking for the fruits of the Spirit, studying man as the artist studies a picture by the benefit of the best light. It was this broad catholicity, this faith alike in man under God, and in God over man, that made him the messenger of hope and the leader of the great religious movement of the eighteenth century—a revival that both looks unto and hastens the coming of the Lord, and that seeks to continue until the end of the world. Therefore the most inspiring and instructive picture of John Wesley is the one in Westminster Abbey that shows him standing on his father's tomb, in reverent touch with the past, while with a message for the present and the future, as he declares, "I look upon the whole world as my parish." No wonder from such a new and powerful preaching of the Gospel by one who

felt himself a debtor to all the world there should come the groaning presses and the living voices whose sound is heard in all the world until the reaper overtakes the sower, and the sower and reaper rejoice together. In subordinating creed to life Wesley helped to deliver men from the loveless religion of a mere creed into the glorious liberty of the sons of God who know and love the gospel of a person, the Word made flesh and dwelling among us until we behold His glory, the glory as of the only begotten of the Father.

The true measure of a great life is its

Lifting Power,

both in the resistance which it overcomes and in what it brings to pass. An ordinary man lives, but a great man *lifts*. Whenever there has been any learned class it has usually been the clergy, especially as they are forbidden to learn and practice the art of war, the usual outlet for surplus human energy. But human learning itself must have an outlet to keep it from stagnation, and the enthusiasm of humanity born of religion gives that outlet such as the scholarly Wesley found. But there can be no enthusiasm of humanity without faith in humanity, and there can be no faith in humanity without faith in the Son of God as realized humanity. All our boasts of human greatness are mockeries unless we can see humanity in its Head. "Now we see not all things put under him, but we see Jesus." It is the head suffering with the members as well as for the members which gives confidence in the redemption of the race. That Wesley saw and hoped, while others saw what Burke well called "the heavy slumber of humanity," and almost despaired. The death penalty in his day, inflicted for not less than 223 offences, such as injuring Westminster Bridge, shooting rabbits, or stealing property worth five shillings, when whimpering boys were hurried to the gallows, told of a low estimate of humanity when its very decrease was hailed as a safeguard. Into such a state of society Wesley came with the gospel of hope which gave deliverance to the captives and set at liberty them which were bound. In place of haranguing on the rights of man he preached the love of God which secured afresh the rights of man and saved England from the horrors of a French Revolution. The lifting power of John Wesley was in the gospel of love and of power and of a sound mind which first thoroughly transformed himself. Only with such a man at his best to work through has God ever wrought such miracles of grace. Despite all the strain Wesley never despaired either because of the inertia to be overcome or the violence of the opposition which he encountered. His abiding faith in the supernatural was faith in the person of Christ who was Lord over all, blessed forevermore. He made no allowance for any breaking point in man when girded by Divine power.

The eighteenth century, that witnessed the laying of the foundations of Anglo-Saxon supremacy in Asia and in North America under Clive and Wolfe and Washington and Wellington, was to witness the beginning of a fresh and last (because continuous) campaign for the conquest of the world for Christ—a campaign marked by zeal for God and a faith in the redemption of man such as had not been known since the days of the apostles. It was the old Gospel preached with new power, with its claims upon the faith and obedience of the individual to share its blessed truths with all mankind which has quickened that power of individual initiative in the Anglo-Saxon that is the wonder and despair of the successors even of the once all-conquering Latins. Wesley's wonderful Journal, with its minute and thrilling accounts of the beginnings of this new and great campaign, and its various battle plans and mighty victories in extending the kingdom of God, will be read with increasing delight when Xenophon's Anabasis and Caesar's Commentaries are forgotten. The true and everlasting kingdom, like Aaron's rod, will swallow all the rest.

Wesley is a proof that grace is

Not the Negation of Nature,

but its completion. His was a charming no less than a great personality. There was a brief, unlovely period of Wesley's career when he was strongly inclined to a dietetic and to a solitary religion, when he used many arts to be

religious but none to seem so, and when he went about to establish a righteousness of his own. It was a barren and abnormal period of his life when his zeal outran his knowledge. Perhaps, too, it was a necessary period, in order to that rich experience which enabled him the better to minister to those who were like-minded, as Paul did to his own countrymen. The true Wesley found Christ his true righteousness, and the best which he had inherited from his religious ancestors became bright and sunny with divine grace. Southey, who pronounced him one of the most genial of men, said: "Wesley's winning deportment rose from the benignity of his disposition." Dr. Whitehead, his physician and earliest biographer, describes him as "easy and affable in manners; he accommodated himself to every sort of company, and showed how happily the most finished courtesy could be blended with the most perfect piety. In conversation we might be at a loss whether to admire most his overflowing goodness of heart, or his fine classical taste and extensive knowledge of men and things." He had the two salts that make a thoroughly healthy and happy soul—humility and humor. Public-spirited and patriotic, he stood ready to raise troops to defend his country or to subdue and transform its mobs, and thus do what Pitt and Fox and Burke could not do to prevent the impending Revolution which found vent in curses and the guillotine in France, but which yielded before hymns and field-preaching in England. Says Lecky, the historian of that century: "If men may be measured by the work they have accomplished, John Wesley can hardly fail to be regarded as the greatest figure that has appeared in the religious history of the world since the days of the Reformation." It was fitting that Wesley's spiritual birth should be associated with Luther's Commentary on Paul's Epistle to the Romans, during the reading of which he felt his heart "strangely warmed," as had Luther's been on Pilate's staircase as Paul's words kept speaking in his heart, "The just shall live by faith." Paul, Luther, Wesley—the three mighty men of God with whom God has made history since the ascension of His Son, who gave these great gifts to men. Where can we find the fourth? There have been many sons of the mighty, but none have attained unto the first three. We glorify God in them; for all are ours, whether Paul or Apollon or Cephas or Luther or Wesley; and we are Christ's; and Christ is God's.

—I think the story of the English Apostle John Wesley is more wonderful than that of Paul. Traveling from four to five thousand miles every year, and preaching from two to four times nearly every day to audiences of thousands; often disturbed by mobs of men more savage than wild beasts; keeping an eye on all his preachers, and receiving their reports; starting a publishing house, and carrying it on, that his people everywhere might have wholesome intellectual fare within their scanty means; taking no money but just what would suffice for his bare expenses; stopping for no storms or floods, fires or frosts; reading and studying on horseback, and answering innumerable assaults through the press from bishops, archbishops, and ecclesiastical foes of all ranks; compiling grammars in Greek, and Hebrew, and French and Latin, for his students; editing, writing, translating, or abridging not less than two hundred different publications; eager only, in it all, to save men and to extend the kingdom of God. — Dr. S. E. Herrick.

A Bad Stomach

Lessens the usefulness and mars the happiness of life.

It's a weak stomach, a stomach that can not properly perform its functions.

Among its symptoms are distress after eating, nausea between meals, heartburn, belching, vomiting, flatulence and nervous headache.

Hood's Sarsaparilla

Cures a bad stomach, indigestion and dyspepsia, and the cure is permanent.

Accept no substitute.

JOHN WESLEY AS A CHURCHMAN

REV. GEORGE HODGES, D. D.

Dean of Cambridge Theological School.

Address, given at the Wesley Bicentenary celebration in Boston at People's Temple, on Monday afternoon, June 29.

WHEN John Wesley said, "I am a high churchman, and the son of a high churchman," he meant that he was no Presbyterian or Congregationalist; he meant that he was not even a Methodist, if that name signified separation. He declared himself a loyal minister of the Church of England.

A man is a "churchman" by reason of his belief in two doctrines: a doctrine of the sacraments and a doctrine of the ministry. One may indeed be a good Christian who has no clearly defined convictions regarding either the sacraments or the ministry. Whitefield, for example, set these matters quite aside as of no interest. But when a man calls himself a churchman he means that these matters are of concern to him; and when he says that he is a high churchman, he declares that they are of eminent importance. They were of eminent importance to John Wesley.

To the churchman the sacraments are means of grace. That is, they are beneficial supernaturally. Most thoughtful persons will agree that the sacraments are efficacious psychologically at least; they do actually assist receptive souls. But the churchman is not contented with this definition. He maintains that there is in them a distinctly supernatural element. Here earth and heaven meet. Here the most high God deals directly with us men. One of the first glimpses of John Wesley shows him in the midst of a little group of like-minded Oxford students, entering St. Mary's Church to receive the sacrament of the Lord's Supper. So strong was their conviction in this matter that they were called sacramentarians before they were called Methodists; and this early conviction persisted in the heart of Wesley to the end.

To the churchman the administration of these precious and indispensable sacraments is committed to the ordained ministry. And ordination to this ministry is to be had only from those whose authority to ordain has descended from the apostles. Thus Wesley said: "It would not be right for us to administer either baptism or the Lord's Supper unless we had a commission so to do from those bishops whom we apprehend to be in a succession from the apostles." Wesley changed his mind several times, and towards the close of his life adopted an opinion, which was held and declared by eminent persons in the English Church, that a presbyter as well as a bishop may ordain. But, even so, he did not feel that he had ceased to be a churchman.

For there are among good churchmen two doctrines of the ministry: one a public pronouncement, the other a private opinion; one published in the Prayer-book, the other taught by various devout theologians. The churchman who holds the first of these doctrines is satisfied with the statement of a fact. The fact is, that from the beginning there have been two kinds of ministers in the church — those who ordain, and those who are ordained. The ministers of the one kind have from the apostles' days been entrusted with the maintenance and perpetuation of the ministry, while those of the other kind, ordained by them, have dealt immediately with the people. The ordaining ministers, who at first were called indifferently bishops or presbyters, have long been exclusive possessors of the title of

bishop; the ordained ministers are called priests and deacons. In the preface to the ordinal in the Prayer-book, both in its English and in its American form, it is declared that no man who seeks such ordination is to be accounted "a lawful minister in this church." No man is "a lawful minister in this church" — that is, in the Episcopal Church of this country or in the Church of England — unless he was made a deacon and then a priest by the laying on of hands of a bishop whose commission comes in straight descent from the beginnings of the Christian religion. This is the official pronouncement of the communion in which John Wesley was a minister to the day of his death. He accepted it and believed it. I do not think that he intended to depart from it even in his ordinations for America. This is what the church says concerning the ministry — this, and no more. The church keeps strictly within its own jurisdiction, and says not a word about the ministry of other churches.

This authoritative doctrine, however, is



DEAN HODGES

supplemented by a private opinion. The churchman who maintains this opinion proceeds to draw an inference from the historic fact which is stated in the ordinal. That inference is that not only the lawfulness — that is to say, the canonical regularity — of a man's ministry depends on an episcopal ordination, but its validity also. The validity of a ministry is its acceptance with God. Korah, Dothan, and Abiram, for example, thrust themselves in an unauthorized manner into the ministry and were properly punished out of the sky. An invalid ministry means invalid sacraments. Even very strict churchmen, it is true, have hesitated to say that baptism by such a ministry is no baptism, but they cast grave doubt upon it; and as for the Lord's Supper, they are quite sure that at the hands of one imperfectly ordained it is no Lord's Supper at all. These ministries of grace, they say, are lacking, under such conditions, in that supernatural element which, as I said, is the characteristic quality of a sacrament. This doctrine of the ministry — which, be it remembered, is a private opinion having no standing whatsoever in the formularies of the church —

John Wesley did not believe. Even in his early strictness he recognized the Moravians as true ministers of God. He did not need to believe it in order to be a good churchman.

These two doctrines of the ministry differ essentially in the estimate which is put upon the place and work of those who have not been ordained in the succession of the apostles. It is the official doctrine of the church that such ministries are irregular; that is, they are not according to ecclesiastical precedent. It is the private doctrine of some persons in the church that such ministries are invalid; that is, they are not according to the will of God — which is a very different matter. I call your attention to this distinction between

What is Regular and What is Valid,

for it appears to me to contain the reconciliation between John Wesley's churchmanship and his ordinations for America. A ministry is regular which begins with such a solemn setting-apart as is prescribed by the statutes and customs of the historic church, and which is exercised in conformity with the rubrics and canons of the church. That is, regularity is a legal and ecclesiastical matter pertaining to church order. On the other hand, a ministry is valid which begins with the call of God in the soul of man, and which is attested year by year by its spiritual fruits. A sacrament, no matter how irregular, is valid when they who approach it seeking the blessing of heaven go away blessed. Regularity and validity are the outside and the inside of the same act.

John Wesley knew well enough that the ministrations of his lay preachers were irregular. So, for that matter, was much of his own procedure. In that splendid moment when he lifted up his hand and said, "I look upon all the world as my parish," twenty canons were struck by lightning. For the English world of that day was pretty well parceled out into parishes, and the experience of a good many centuries had decided that the best way to administer the church is to give each clergyman a definite parish of his own, to make him responsible for it, and to protect him from intrusion. The parochial idea had been justified by the nuisance of the preaching friars. These irresponsible brothers went about the country, sometimes proclaiming a deal of necessary truth, but commonly carrying confusion with them. And the church had had enough of it. John Wesley revived that old itinerancy, and in so doing he wrought a destruction of church order such as the great storm which raged on the day when he was born wrought among the steeples.

The care with which Wesley arranged that no Methodist services should be held at hours conflicting with worship in the parish churches, shows how sensible he was of the need of restraint. But the lay preachers were not to be restrained. Charles Wesley was profoundly alarmed at the spirit of independence which increased with the success of their labors. John Wesley rebuked them by personal admonition and by resolutions moved in

Continued on page 832.

Dedication of Belmont Methodist Episcopal Church

What is now the Belmont Methodist Episcopal Church in Malden was, at its origin, a Union Church, and was organized about twenty-one years ago. There were about thirty persons in its membership, made up of people from the Baptist, Congregational, Presbyterian, Protestant Episcopal, and Methodist Episcopal Churches. As a Union Church it did not succeed, and was turned over to the Methodists, who have a great faculty for succeeding where others fail. It was organized as a Methodist Episcopal Church, June 26, 1888. For the purpose of organization Rev. Willis P. Odell, then pastor of the Centre Church in Malden, was appointed pastor. In September following Rev. O. W. Hutchinson, a recent graduate from Boston University, was appointed pastor, and at once entered upon his work. Under his labors the church grew rapidly, and in the summer of 1889 more room was needed for the congregation and Sabbath-school. Another lot was purchased on the site where the church now stands, to which the church edifice was removed, and an additional room was built on to it. A demand for the enlargement of this room was soon apparent, and was responded to by the addition of fifteen feet to the audience-room. The pastorate of Mr. Hutchinson extended over five years, and was eminently successful. At its close he reported 181 full members and a Sunday-school of between 200 and 300. His pastorate was followed by that of Rev. George H. Clarke, who had five years of successful labor with the church. Rev. J. P. Kennedy was the next pastor, and in the second year of his pastorate it was again made evident that the church had outgrown its quarters, and more room was called for. Under Mr. Kennedy's vigorous leadership a third move for enlargement was entered upon and successfully carried forward. The church building was divided in the centre, a wing was added on each side, and between the four parts thus created an imposing tower was thrown up, giving it the form of a Greek cross, making it in shape very nearly like Trinity Protestant Episcopal Church in Boston. Only the vestry and adjoining

rooms were fully completed at that time. The present pastor, Rev. Geo. S. Chadbourne, D. D., came to the pastorate in April, 1902, and it was soon found that the further growth and prosperity of the church required larger accommodations. The room was too strait for the Sabbath congregations and the Sunday-school, so that they were inconvenienced not a little. It was resolved to proceed at once to the completion of the auditorium. Call was made for subscriptions, to which generous responses were made by members, and by noble gifts from Centre Methodist Church in Malden, which has from the first been the steadfast friend and



REV. G. S. CHADBOURNE, D. D.

helper of Belmont. Under the supervision of a building committee, consisting of Messrs. F. W. Wheeler, C. O. Sanders, and W. H. Ruston, with the pastor, the work was commenced and carried forward. The architect was Mr. Tristram Griffin, of Malden, and the contractor was ex-Mayor Lewis H. Lovering, of Medford. Most admirably and satisfactorily has each of these gentlemen done his work, as have also all others who have had a part in the undertaking.

As now completed the auditorium is indeed, as all who have seen it testify, "a thing of beauty," a gem of architectural and mechanical skill. It has a steel ceiling, beautifully

utilized. God often leaves men alone, in order that they may learn self-dependence and grow strong. If Dr. Leonard continues to preach such sermons on his district, he may be sure that the coming of the presiding elder will not be the guarantee of a small audience. The service of dedication followed the sermon, and was conducted by Dr. Leonard. The trustees stood at the altar, and the church was presented to the dedicatory by Mr. C. O. Saunders, vice-president of the board. Besides the ministers mentioned who were present and taking part in the

efficient seating capacity is afforded by it for a boys' surplised choir of fifty members, which is about the number that for several months have furnished delightful vocal music in the Sabbath services. The pews are of polished oak, of delicate and elegant pattern. The pastor's room is on the right side of the pulpit, and is all that such a room needs to be. On the wall at the farther end of the auditorium is a beautiful clock, the gift of a friend whose gifts to the church have been many. A pulpit set of unique and appropriate pattern will soon be in place, the gift of Mr. R. R. Robinson, a member of Centre Church and a liberal contributor to this enterprise. The Bible and hymn-book and the communion table are the gift of the Junior League of the church. The room is lighted by electricity, and by a novel and unique method, the effect of which is exceedingly bright and pleasing.

Grateful mention should be made of the help rendered by the Ladies' Aid Society of the church. Few churches are blessed with a more efficient body of women helpers. Besides their subscription of \$1,000—one-half of which is already paid—they have in other ways made valuable contribution to the success of this work. From members of the community round about the church but not connected with it have come, also, liberal subscriptions.

The dedication service took place, Sunday, June 21. The heavens gave rain in abundance, and boisterous winds were abroad. Nevertheless a large audience assembled at 3 o'clock to hear the dedication sermon by Rev. E. H. Hughes, D. D., pastor of Centre Church, Malden. And well were they repaid for any inconvenience or discomfort they might have experienced in coming. The sermon was a forcible and impressive presentation of the value and the claims of the Christian Church, which were set forth and urged with earnest and eloquent appeal and with pertinent and striking illustration. The preacher was at his best, and had the close attention of his audience to the end. They will not soon forget the sermon. At its close Rev. Dr. L. B. Bates took charge of the financial part of the program, and in his quiet and effective manner succeeded in securing a good sum towards the payment of the small indebtedness which had been incurred in the work.

Another good-sized audience came in the evening to hear a sermon from Rev. J. M. Leonard, D. D., presiding elder of Lynn District. Like that of the morning it was appropriate, forcible and instructive. Its leading thought was: the opportunities given of God to men in this life, and how they should be regarded and

SURE NOW

The Truth about Coffee

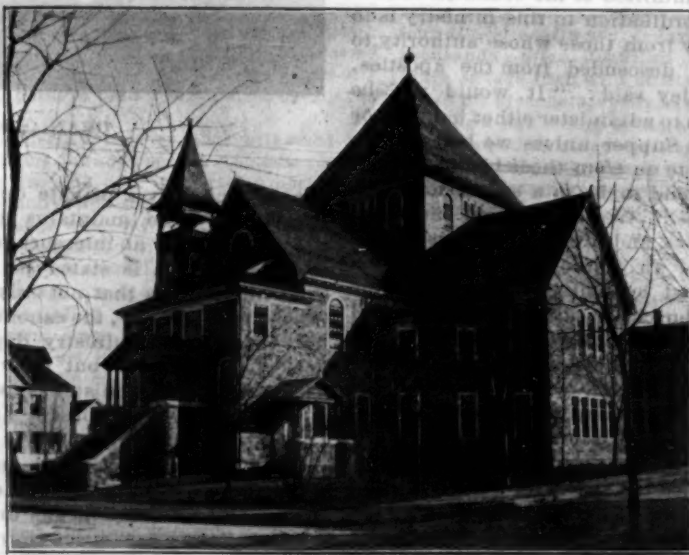
It must be regarded as a convincing test when a family of seven has used Postum for five years, regaining health and keeping healthy and strong on this food drink. This family lives in Millville, Mass., and the lady of the household says: "For eight years my stomach troubled me all the time. I was very nervous and irritable, and no medicine helped me.

"I had about given up hope, when five years ago next month I read an article about Postum Cereal Coffee which convinced me that coffee was the cause of all my troubles. I made the Postum carefully and liked it so much I drank it in preference to coffee, but without much faith that it would help me. At the end of a month, however, I was surprised to find such a change in my condition. I was stronger in every way, less nervous, and at the end of six months I had recovered my strength so completely that I was able to do all my own housework. Because of the good Postum did us, I knew that what you claimed for Grape-Nuts must be true, and we have all used that delicious food ever since it first appeared on the market.

"We have seven in our family and I do the work for them all, and I am sure that I owe my strength and health to the steady use of your fine cereal food and Postum (in place of coffee). I have such great faith in Postum that I have sent it to my relatives, and I never lose a chance to speak well of it." Name furnished by Postum Co., Battle Creek, Mich.

Ice-cold Postum with a dash of lemon is a delightful "cooler" for warm days.

Send for particulars by mail of extension of time on the \$7,500 cooks' contest for 735 money prizes.



BELMONT METHODIST EPISCOPAL CHURCH

ornate, and the prevailing tints of this and of the walls are light green, with a blending of other harmonious and attractive colors. The wood of the wall-ceiling is North Carolina pine, colored to dark oak; the altar and pulpit platform are oak, finely stained and polished. The chancel is perhaps the most beautiful part of the place, and receives highest admiration and praise from all who see it. In the coloring and effect of its whole it leaves nothing to be desired. It is hoped that in it a suitable pipe organ will be placed at no distant date. Suf-

utilized. God often leaves men alone, in order that they may learn self-dependence and grow strong. If Dr. Leonard continues to preach such sermons on his district, he may be sure that the coming of the presiding elder will not be the guarantee of a small audience. The service of dedication followed the sermon, and was conducted by Dr. Leonard. The trustees stood at the altar, and the church was presented to the dedicatory by Mr. C. O. Saunders, vice-president of the board. Besides the ministers mentioned who were present and taking part in the

services, were Rev. Geo. H. Clarke, a former pastor of the church, and Rev. E. S. Best. The storm prevented the attendance of a large number of ministers and laymen who had planned to be there.

The history of Belmont Church covers a period of only fifteen years; but in that time it has had a quite unusual growth and success, and its future is full of promise. Few churches are so eligibly located, standing as it does in a section of the city mostly residential, and surrounded by an excellent community. Its parsonage is near the church, has no debt on it, and is one of the best in the Conference. It has done splendid work thus far, and will doubtless do better in days to come.

Maine Wesleyan Seminary and Woman's College

Commencement at Kent's Hill occurred June 7-11. Sunday was a charming day. A large audience gathered at the church to listen to President Berry's baccalaureate sermon. His text was Heb. 11:27, and his theme, "How to Find and Fill One's Place." In the evening Mrs. C. H. Hanaford, of Massachusetts, addressed a missionary meeting at Ricker Hall.

Monday afternoon the funeral of Mr. B. W. Harriman was held. He was a long-time resident at the Hill, and a friend of the school, well beloved by the students. His sudden death from heart disease tinged the week with sadness.

The class-day exercises were held at the church Monday evening. Special interest attached to these exercises, and all the parts were well rendered.

The Art Department reception in Ricker Hall Tuesday afternoon attracted a large gathering. The art exhibition by the students was highly praised by the visitors.

On the evening of Tuesday occurred the Morse Benefit Concert at the church. Mr. Bacheller of New York city was the conductor, and he was assisted by Mrs. Harriet N. Spofford, of Boston, pianist, and Miss Hinkley, of Boston, violinist. The concert was greatly enjoyed by the large audience present, and with the subscription netted Dr. Morse over \$500.

Wednesday, at 9.30 A. M., the last chapel for the year was held. The spacious chapel was filled with students and visiting friends. Brief and interesting remarks were made by a num-

ber of the trustees and visitors. Mr. R. A. Cony for the graduating class presented the school a beautiful picture of the late J. S. Ricker, of Portland, a trustee of the school and one of its most generous benefactors. Capt. H. H. Shaw accepted the picture for the trustees, and in an excellent address sketched the character of his friend, Mr. Ricker.

In the afternoon very interesting Ivy exercises were held by the senior class on the campus, and at 4 o'clock the four literary societies held receptions in their halls.

In the evening the annual prize declamation was held at the church. The judges were Revs. J. A. Corey and G. R. Palmer, and Mrs. H. A. Clifford. The Dunn prize was awarded to Miss Waitie C. Butler, of Warren, and the Dana prize to Robert C. Russell, of Kent's Hill.

Thursday the graduating exercises were held at the church, commencing at 9.30 A. M. The excellently written essays were of unusual interest. Diplomas were presented by President Berry to twenty graduates.

The alumni dinner was held in the dining hall of Sampson Hall at 1.30 P. M. The dining-room was crowded. H. H. Shaw was the toastmaster, and called forth apt toasts from many.

The president's reception was held in the gymnasium at 8 P. M. This room was tastefully decorated by the juniors. A short entertainment followed the reception, consisting of a violin solo by Mr. Widdop, a vocal solo by Miss Phelan, and several readings by the gifted teacher in oratory, Miss Bacon.

The Commencement closed a prosperous year, and was one of the most delightful in recent years. The attendance for the year shows a gain in the number of students of nearly one-sixth, and the outlook for the coming year is excellent.

W. F. M. S.

The third quarterly meeting of the New England Branch was held on Wednesday, June 10, in Mt. Bellingham Church, Chelsea. The meeting was opened with a devotional exercise in charge of Rev. A. H. Nazarian, the pastor of the church. Following this came a cheering report from the treasurer, Miss Juliette Smith. The reports of the secretaries were deferred until the regular meeting of the executive board in July. A school of methods, conducted by Miss Clementina Butler, was an interesting feature of the morning, and proved a most helpful service. At the noon hour a bountiful luncheon was served by the entertaining auxiliary, and the time until the afternoon session was well improved in social fellowship.

A most inspiring season of Scripture reading and prayer was led by Miss Belle Allen, M. D., formerly a missionary in Japan, at the beginning of the afternoon meeting, followed by the introduction of a large number of workers in both the home and foreign fields. Miss Florence Nichols, of the Isabella Thoburn College at Lucknow, India, was warmly welcomed home, and expressed in a few words her delight at being once again on American soil; and Mrs. Sawyer, of California, connected with the Pacific Branch, sang to the pleasure of all, "I'll go where you want me to go." A current events class was ably conducted by Miss Louise Manning Hodgkins, bringing the latest missionary news to our minds from foreign lands. Mrs. Wm. H. Thurber, of Providence, R. I., read an able and intensely interesting paper on "Our Missionary Work in Mexico." Mrs. Thurber has just returned from Mexico, where it was her privilege to visit our schools and become better acquainted with our work and workers. She expressed herself as delighted with our schools, charmed with the women, and much gratified with the results attained. With modesty the speaker paid a tender tribute to the dear founder of our missions in Mexico, her father, Dr. William Butler, and said that everywhere his memory was revered, and that, because of it, all honor was done her during her visit. It is fitting to mention the fact that Dr. John W. Butler is carrying on successfully the work started by his father, and is universally beloved. After resolutions appropriate to the occasion, the meeting closed with singing "All hail the power of Jesus' name."

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John Wesley as a Churchman

Continued from Page 829.

assemblies. But it was like the efforts of the fisherman in the story to persuade the genie to go back into the bottle. The lay preachers advanced toward the ministry by the same natural, perhaps inevitable, process whereby in the Middle Ages the Bishop of the diocese of Rome became the Pope. They had tasted the joy of preaching, and no power, personal or ecclesiastical, could hold them back from that great happiness.

At last Wesley made Coke "superintendent" of the Methodist societies in America. No act could have been further from conventional churchmanship or nearer to true statesmanship. The Church of England people in this country were without official leading. The Bishop of London was their bishop, across three thousand miles of difficult water. Every effort to obtain a bishop in residence had failed. Both politics and prejudice blocked the way. Wesley broke through. He was dismayed when Coke styled himself a bishop, but he had himself made him a bishop—a bishop according to the order of spiritual necessity.

It was all irregular, and Wesley as a churchman knew that it was irregular. He justified it to his own conscience by the argument of the situation. There is something worse than irregularity, and that is inaction. There is something better than church order, and that is the life of the spirit. The result was the establishment of an irregular ministry, and the foundation of an irregular church.

An irregular ministry and an irregular church, but not an invalid ministry nor an invalid church. Irregular it was and is, as related to our canonical arrangements, but valid—splendidly valid—as related to Him who does not appear to care so much as we do for canonical precision.

Let us set down in all honest frankness, and in all courtesy as well, the difference in ecclesiastical position between the two companies of Christian people who from John Wesley's day have lived apart—the Methodists and the Church. It lies wholly in this matter of regularity. You have succeeded where we failed. You have reached those whom we had not reached, and whom we do not reach today. If the old order had repressed the new, and the churchmen with their right reason and their good morals had silenced the enthusiasm of the Methodists, the same social revolution would have overtaken England which broke in fury upon France. John Wesley did not like America. His own experiences in Georgia were not a pleasant memory. When we declared our independence and proceeded to fight for it, he gave his voice against us. But the influence of Methodism upon the character of great regions of this nation is comparable only to the influence of Puritanism upon the character of New England. The Methodist Church rejoices every day in the manifest approbation of God. John Wesley was a mistaken prophet when he declared that if the Methodists ever left the Church of England God would leave them.

Wesley deviated with open reluctance from the customs of the church. Field-preaching, for example, was the most innocent of innovations. It was a restoration rather than an innovation. At the very beginning of the English mission, St. Augustine had preached in the fields by Canterbury to Ethelbert the king. Wesley hesitated much before adopting it. A high churchman, he had a high churchman's prejudice for precedent. It pleased

and comforted him to find that the cries and contortions of the converts during his sermons at Bristol had also accompanied the exhortations of fathers of the early church. The lay preachers annoyed him. To his brother Charles all these departures from convention were still more objectionable than they were to John. It was, therefore, natural enough that they should have greatly annoyed and displeased the dignitaries of the church who beheld them from a remoter distance.

Much has been said of the opposition of bishops and the closing of pulpits, but the truth is that the Church of England treated Wesley and his followers with quite remarkable fairness and courtesy. Of course Wesley was spoken against at the beginning. A parson so outstanding, of convictions so definite, of habits so uncommonly pronounced, going about into every man's parish, and, in spite of himself, suggesting that the rector was not so good a Christian as he ought to be, was bound to arouse a certain amount of adverse criticism, and in those days criticism was unreasonably plain of speech. The manners of controversy have never been good, but two hundred years ago they were shockingly bad. The bishops who warned their people against Wesley no doubt put the matter pretty sharply; but it was a Calvinistic Methodist—the author, in a better hour, of the hymn "Rock of Ages"—who called his great master "Pope John," declared him to be "without honor, veracity or justice," "the most rancorous hater of the gospel system that ever appeared in this land," and said that in divinity he was "a low and puny tadpole." Mr. Toplady did not mean just what he said. This was but the dialect of controversy. Men who argued with their neighbors felt that they must speak in this shrill voice in order to be properly heard. This must be remembered and taken into account in estimating the opposition of the Church.

The condition of the Church of England at that moment was not unlike that of the Methodist and Episcopal and other companies of Christian folk today. The history of the church is like the history of the salt sea—an alternation of ebb and flood. And the beginning of the eighteenth century, like the beginning of the nineteenth—indeed, to take a very mild example, like the beginning of the twentieth—was a time of ebb. Faith was in an alarming decline; the institutions of religion were generally neglected; only four or five of all the members of the House of Commons went to church. Disorder was abundant. Gin had just been invented, and thousands of people were enjoying the inexpensive sensation of getting drunk in a new way. And the church was going quietly along as we are today. The ministers deplored the situation, as we do. They had the same wish that we have that they could do something about it. But they were as blankly ignorant what to do as we are. In the meantime they continued to make their parish calls on week days, and to preach on Sunday very reasonable sermons on the Christian virtues. They did nothing which was adequate to the situation. We can understand it, for that is what we are doing now.

Then came John Wesley, and

Turned the Whole World Upside Down.

And conservative persons did not like it. Conservative persons did not like General Booth when he did the same thing on a smaller scale a few years since; neither did they like St. Paul, for that matter, when he did it on a larger scale, longer ago. That is simple human nature. They distrusted the new excitement. The vicar objected when the village shoemaker asked to

preach in the parish church that he might instruct the congregation, for the first time, in the Christian religion. Every one of us respectable ministers, though we were the most Methodist of Methodists, would do the same. And the bishops warned the people against this new, unproved emotion. It was here in Boston that a sober citizen had inscribed upon his tombstone: "He was an enemy to enthusiasm." He meant Methodism, the combination of religion with nervous excitement. The religious authorities in England dealt very gently with this extraordinary movement. They did not understand it any more than we understand Christian Science. If they had been greater men, with clearer and wider vision, they might have made it the hand-maid rather than the rival of the church. The societies of St. John of Epworth might have been kept in the common life of the church, as the societies of St. Francis of Assisi were kept in the Middle Ages. But we cannot blame them, we who stand by deaf and dumb and watch the growth of Christian Science. But the bishops did not inhibit Wesley. After the first confusion, they were so kind to him, and invitations to preach in great pulpits were so many, that Wesley marveled at it. The Methodist societies were not driven out of the Church of England. They were led out, not knowing whither they went, by the natural ambition of the lay preachers.

So long as Wesley lived the Methodists continued in the church. "In spite of all temptations," so he wrote in his old age, making another mistaken prophecy, "in spite of all temptations, they will not separate from the church." The year before he died he made it plain again that he was a churchman to the last: "I never had any design of separating from the church. I have no such design now. I do not believe the Methodists in general design it when I am no more seen. I do, and will do, all that is in my power to prevent such an event. Nevertheless, in spite of all that I can do, many of them will separate from it. . . . In flat opposition to these, I declare once more that I live and die a member of the Church of England, and that none who regard my judgment or advice will ever separate from it."

John Wesley died, and the Methodist societies departed from the church. If I were to tell you what I think of that secession, if I were to speak in this presence, on this festival occasion, of the evils of division and the importunate need of ending them, you would quote to me the fable of the fishing-smack and the ocean-liner. As the fog set in, and the storm threatened, the skipper of the fishing-smack called to the captain of the ocean-liner: "Let us tie up together for mutual protection!" You have grown great beyond John Wesley's largest dream. You have made good his resolution to take the world for his parish. God give you greater growth! God give us all a clearer understanding of eternal truth, of human need, of our own selves! God teach us how to bring new enthusiasm and old order into triumphant combination!

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BOSTON METHODIST SOCIAL UNION

Wesley Bicentennial

Every meeting of the Boston Methodist Social Union now is "Ladies' Night," as the ladies have been made equally eligible with the hitherto more favored brethren. Consequently about one-half of the over three hundred present on Monday evening were ladies. The guests were Bishop Mallalieu, Rev. W. T. Perrin, Ph. D., Rev. W. H. Meredith, Dean George Hodges, Bishop Eugene R. Hendrix, President and Mrs. Washburn, Rev. A. Carman, D. D., Rev. Dr. and Mrs. A. C. Dixon, Mrs. William Butler, and Miss Clementina Butler. The first page of the artistic program was adorned by a composite portrait of John Wesley—the same which appears on our cover—by an artist from a dozen pictures. Printed on this program were also four Wesley hymns—one by John, one by Samuel, and two by Charles—all of which were sung with great enthusiasm during the evening. Dr. Dixon invoked the divine blessing. At the close of the feast the Oriental Male Quartet sang, most beautifully, "Remember Now Thy Creator," after which Dean Hodges offered prayer.

President Washburn introduced the "feast of reason and flow of soul" in his usual happy manner. He felt peculiarly gratified because the distinguished speakers of the evening represented the new union of the North and the South on the inspiring lines of Christian endeavor. He also felt a satisfaction in having, as guests, representatives of other communions, all of which pointed to the coming day of complete Christian fellowship and federation in the essentials of religious truth. In introducing Dr. Carman, General Superintendent of the Methodist Church of Canada, he said our happy relations with our northern neighbor remind us of the compensating laws of nature. The Gulf Stream which flows north through the Atlantic is offset by the Arctic current which flows south. Thus, when we hear of the American invasion of Canada by our farmers, we must bear in mind that the industries of New England are attracting thousands of artisans from Canada. So that we greet our brother tonight, not only as a brother Methodist, but, in some sense, as a fellow-citizen.

Dr. Carman then brought the greetings of his church to the Methodists of Boston. He spoke with enthusiasm of the march of British empire, yet admitted that the Stars and Stripes were worth remembering, and in some cases worth following. "For the United States to have become an all-world power," said he, "is what ought to be and must be, for until your country's influence is felt all round the world it can never fulfil the high responsibility before God, which it has, to uplift this continent. I can only say that in Canada we have territory for you all and civil and religious institutions for you—glorious British liberty and statesmanship for you—and in our desire for a federation of empire all round the globe, we are ready to take in even the United States."

In introducing Bishop Hendrix, of the Methodist Episcopal Church, South, President Washburn said that, as we thank God that the heavens again bend in blessings over a reunited nation, so, also, we pray that His benediction may soon rest on a reunited church. [The full text of Bishop Hendrix's address will be found on page 827.]

At the close of the Bishop's address he exhibited the original of the John Wesley "Journal," reading several interesting extracts from it.

President Washburn then called upon Rev. W. H. Meredith, an authority on the life and the haunts of Wesley, to make a few remarks, which he did to the edification of all.

After the benediction by Bishop Mallalieu many lingered to get a closer view of that wonderful Wesley Journal.

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THE CONFERENCES

VERMONT CONFERENCE

Montpelier District

North Thetford.—Our union church here is in the midst of some improvements. A lady has left \$500 for the purpose of building a vestry. About \$200 more will be raised to add to it, and a comfortable and commodious room will be provided.

Wardsboro.—The pastor writes that the interest still continues in our work. The new barn is being built. The work among the Juniors has been reorganized. The Epworth League has been reorganized, with 30 members. Two backsliders have been reclaimed and two other adults have been converted. We are glad to hear such good news from any charge.

Williamsville.—With the coming of the pastor and family the people have shingled and otherwise repaired the parsonage and have put in a new range. Two young men and two young women have recently started in the Christian life, and have been received on probation. The pastor has made arrangements for preaching every Sunday evening at Williamsville.

Gaysville and Bethel Lympus.—Work on this charge shows an advance under Rev. J. W. Miller, who believes in going to the people with the Gospel. Our church in Bethel unites with this charge in holding a union prayer-meeting at Camp Brook. We need more of this kind of work. One conversion is already reported from this meeting.

Bethel.—Our little society here continues to prosper. At the first quarterly conference plans were put on foot looking to the building of a church. To compass this desired end will call for great sacrifice on the part of our people, but our work justifies our existence here.

Rochester.—The parsonage has been repaired inside during the spring, and a hopeful tone prevails in the work. The Conference took steps looking toward the proper celebration of the centennial of Methodism in the town. It will be one hundred years, come September, since Thomas Skeels preached the first Methodist sermon in Rochester. How many changes since that time! They are worth recounting for the sake of the inspiration they afford for present tasks.

Landgrove.—Before this reaches the eyes of our readers Miss Addie E. Woodward, one of our best workers in this church, will have become the bride of our pastor at Weston and Landgrove, Rev. F. H. Woodworth. June 30 is the day set. Blessings on this couple! May they live long and be greatly used in the Master's work! They will reside in Weston.

Perkinsville.—The new parsonage has been thoroughly renovated with paint and paper inside. A porch is to be built and house and barn are to be painted. When all is completed it will be a most comfortable and cozy home. The people are to be congratulated.

Union Village.—The interest in the Home Department of the Sunday-school continues good. A recent issue of a local paper states that no one need go out of town to listen to good sermons, for our people have them at home.

Springfield.—Dr. E. O. Thayer already has a hold on the hearts of the people. The congregations are increasing week by week. The younger daughter of the pastor is home from Syracuse University for the summer. The outside of the church has been painted. The new weekly-offering system, tried for two years past, is yielding better results than ever before.

Bellows Falls.—Here the second year of Rev. L. O. Sherburne's pastorate opens auspiciously. New carpets have been put in the parsonage and funds are on hand for other improvements. The Epworth League has adopted the new constitution and preparations are being made to cancel the indebtedness on the church. The claim for pastoral support has been increased \$100, thus bringing the charge up more nearly where it ought to be.

West Berlin.—Rev. W. F. Hill has been appointed to supply this work for the year. The finance committee have their work well in hand, and at the quarterly conference it was voted to slate the church when the funds could be secured.

Montpelier.—Some repairs have been made

on the interior of the parsonage and arrangements entered into for securing the services of a deaconess for several weeks during the summer.

Preachers' Meeting.—The program is out for our Preachers' Meeting, July 20 and 21, at Randolph. Let every preacher on the district plan to be present.

Montpelier Seminary.—The Commencement season passed pleasantly. A good class of young people go forth—some to pursue further studies, and some to enter the active work of life—but all better fitted and with greater prospects of success. The essays and orations were of a high grade. A prosperous year has closed—if it is looked at from the showing of Commencement. W. M. N.

EAST MAINE CONFERENCE

Bangor District

Smyrna Mills.—In the midst of the fire-scourged district, yet safe, with thoughtful hearts we gathered to worship on Sunday morning. The visit to *Moro* was well enjoyed, and a hopeful prospect is before the people of this community for the coming year. Rev. Albert Hartt is making a good beginning of the second year. On account of the confusion caused by the fire, the Ministerial Association set to meet with this church was postponed. This postponement left the elder a spare day. Pastor Hartt borrowed Sunday "clothes" from obliging neighbors, duly arrayed in which the elder, Pastor Hatch, of Limestone, and Pastor Hartt took to the woods to find a trout-brook and be with nature awhile. Why is a man happy with his feet in a foot of muddy water, his hair full of black flies, the mosquitoes threatening to inoculate him with several styles of microbes, while he dangles a string in the water? The trio returned tired, wet, happy, with a string of speckled beauties satisfactory to the elder, at least, because he was "high line." One at least secured rest and recuperation through weariness.

Patten.—Patten escaped the flames. So great was the danger to the town that Rev. M. F. Bridgman for several days had the carriage packed with the most valuable articles ready for flight in case the forest fires swept the town. The new pastorate opens auspiciously. Already some new voices are heard in testimony. Several new subscriptions have been secured for ZION'S HERALD. Sixty-five dollars have been spent in repairs on the parsonage.

Houlton.—The courage and fidelity with which the people have borne great financial burdens for the last ten years, and the steady going forward at present, are well-nigh unexampled. The new church was dedicated, May 17, and now active steps are being taken to build a new parsonage. A building committee

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Hodgdon and Linneus.—A delightful day, in that the long drought was broken and a copious rain came to refresh the thirsty earth. The years opens here with the brightest of promises of good work. Rev. J. T. Moore is putting the best of himself into the work, and is meeting with deserved success.

Brownville and Henderson.—Rev. Charles Rogers and family are taking a good hold upon the work here. People said, "We thank you for sending us such a good minister." Henderson will double the salary paid last year. Children's Day was observed at Brownville with a fine concert on Sunday evening. The sermon to the children was spoken of in the highest terms of praise.

Atkinson and Sebec.—A largely-attended quarterly conference made careful preparation for the work of the year. The pastor's little daughter, Lucy Lee, was baptized by the elder.

Dover.—The quarterly visit fell on the regular week-evening prayer-meeting. It was a delight to join in the worship of these earnest people. Some small but very comforting repairs have been made on the parsonage. The interior of the vestry is to be freshened by new paper and kalsomined. All departments of the work are in good condition, the Sunday-school especially to be mentioned. Six children have recently been baptized. Preparations are actively going on for the Foxcroft camp-meeting, which is to meet the last full week in August.

Gulfport.—The quarterly visit found the work moving on. Children's Day was a fine success. One child was baptized. A new Sunday-school has been organized at Upper Abbot. This Epworth League takes more copies of the *Epworth Herald* than any charge on the district.

Bucksport District

Columbia Falls.—We felt as though a fresh breeze had sprung up around us when we got through our first quarterly conference at Columbia Falls. We hardly knew which to admire most—the optimistic suggestions of the new pastor, Rev. N. R. Pearson, or the splendid response of the full official board of this church. Building and soliciting committees were appointed, looking towards extensive and much-needed repairs on the edifice. The pastor's salary was raised from \$300 to \$1,000. Two new Epworth Leagues have been organized recently, also one new Sunday-school. The pastor has been paid fully one-fifth of the above-named salary already. Mrs. O. A. Goodwin has so far recovered her health as to be able to resume the care of her class in Sunday-school. Her father, Mr. Robinson, has just met with a loss of some \$20,000 from the forest fires which raged in our State so generally. One of our churches on the Harrington charge—that at Ramadell's Cove—succumbed to the flames. A little band of faithful ones are very sad over it.

Machias.—The new pastor, Rev. E. V. Allen, has been cordially received and has the work nicely in hand. The people are realizing that Conference has done well by them, and signs of courage and uplift are appearing. Two were received by letter, June 7.

East Machias.—At the close of morning service at Machias, we found Mr. Horace Dwellley waiting to take us to East Machias, where we were entertained in the home of Mr. and Mrs. Frank Foster, who have lived in the city for ten years, but have returned to the old homestead and settled down as happy as any young couple. They made us want to go to farming ourselves; but we contented ourselves with quaffing milk, especially buttermilk. A fine congregation greeted us in the evening, and a pleasant quarterly conference was held. Rev. S. M. Bowles preached at Whiting in the evening, but returned to greet us ere our departure.

A movement is on foot to make repairs on the church here.

Edmunds.—We found Mrs. C. H. Bryant, the better half of the newly-appointed pastor here, happily settled in the cozy parsonage. Paint and paper have made it very pretty within. The year is opening delightfully. Cyprian, the son, has found a good place in the high school on the Dennyville side, and has taken the janitorship of the church. We saw here a great sight in fish. The little alewives were making their way up river to spawn. They were so thick they made the water look blue, and they were being dipped up by the bushel and packed in casks. There were fish everywhere. It made one think of Egypt in time of the plagues. We took a couple of dips and had enough for several messes. Rev. C. H. Bryant, the pastor, was away from home, acting as administrator of certain property. A good congregation came together in the evening. The pastor's salary was left to be fixed at an adjourned meeting. It was proposed to add the moving expenses to the salary. Mrs. Bryant has organized a band of "Willing Workers" among the little folks.

Lubec.—To say that Lubec is pleased with their new pastor, Rev. J. M. Traumer—a transfer from Connecticut—is putting it mildly. The outlook for a good year is very promising. Signs of spiritual uplift are forthcoming. The pastor's salary will probably be increased. West Lubec was to dedicate on June 25.

Eastport.—A quiet quarterly conference here. Things are moving about as usual. Business prospects are hardly secure for the season yet. We recognized the influence of the revival held here by Miss Nellie Thompson last spring in the body of young people in attendance at the evening service. Miss Nellie Handy, daughter of the pastor, Rev. F. D. Handy, is one of a class of twenty graduates from Eastport high school and one of the six selected from the class to have part in the speaking at Commencement, June 26.

South Robinson and Perry.—A minister's family is in the parsonage again, and this charge is rejoicing greatly. They had stoves and bed up and food and fire in the parsonage when the pastor arrived, having taken his goods from the boat landing ere he came. They have started out splendidly financially also, the pastor being fully paid to date.

Pembroke.—We found that Rev. E. M. Smith's wife had left him. He assured us, however, that she would return in a few weeks, having gone to visit, for the first time in several years, her old home "across the line." People speak in the highest terms of Mr. Smith's pulpit efforts and he reports nearly 200 pastoral calls. The church at "Iron Works" has just been treated to a new coat of paint. Finances are well in hand.

Bucksport Seminary.—President Bender has worked indefatigably for victory here and has succeeded. We expect to hear from him on the wrong question soon; but, whatever the results, our Seminary has been advertised and advanced, in the minds and hearts of the people, largely during the last year. Commencement time was most encouraging. Bucksport people, and all others, were delighted with Drs. Hamilton and McDowell. FRANK LESLIE.

MAINE CONFERENCE

Augusta District

Mt. Vernon and Vienna.—Rev. Cyrus Purinton is on his fifth year here, and while his pastorate for four years has been very pleasant and acceptable to the people, the prospect is that this present year will prove no exception. A very noticeable improvement in the church auditorium—a great comfort and convenience to the splendid choir which furnishes very fine music for the people who worship in the church at Mt. Vernon—is the enlargement of the choir gallery at an expense of \$100 (all paid),

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which is greatly appreciated by the choir. We have spoken before of this choir, which is composed of several ladies, a male quartet, and orchestra, furnishing some of the best music of any choir on the district, and of the pleasure we have in listening to it; and still it will bear a little more wholesome praise. The work all over the charge is bearing fruit.

Solon.—Rev. E. T. Adams is holding the fort, and the converts of last fall are proving themselves truly saved unto God. An increase in the Sunday-school, good audiences, and well-sustained prayer-meetings, are some of the good reports. This charge has suffered by deaths and removals within the past few years. Although Solon is one of the beautiful villages of Maine, yet there is not much to hold the young people here. The beauty of the place does not furnish them employment, so they go where they can find it. Many of the members of the church are on the western side of life, hence the great support of the past is gone by, never to return. Still there are a few living followers of the Lord here. Mr. Adams and his faithful wife are putting in time and hard work, and some fruits are being gathered. He was recently called to his native town to preach a memorial sermon before the Lodge of Odd Fellows, and attend the funeral of his brother's widow. May the blessing of our Lord attend the labors of Mr. and Mrs. Adams on the old Solon charge!

Bingham, Mayfield, Moscow, and the region round about, where Rev. Fred McNeil holds sway, constitute an old-fashioned circuit—if we know what that term means. Mr. McNeil has attended the school at Kent's Hill and also cared for this large charge, going to and from the Hill every other week. Two years ago and less it was not raising for the preacher much more than \$100, but now it gladly promises a salary of \$325, because many people have "got religion" since he went there. The prospect is good for a strong church. About \$75 have been raised and put into the church edifice, which is a very large one for the place. A partition has been built from the floor to the ceiling, giving two rooms out of one—a good-sized audience-room and a smaller room for class-meetings and other small gatherings, make it very comfortable in winter and large enough for all ordinary gatherings. Religious interest is good, the Sunday-school has doubled, and so have the congregations since he went there.

Personal.—Rev. Harry S. Ryder, our pastor at North Anson, has been very sick for the past month with typhoid pneumonia, and is ill yet, but at present writing is pronounced on the safe side, as the fever has turned. May the good Lord spare this earnest and faithful young man to the church! He had recently begun to repair, move, and enlarge the church, with \$1,000 raised, when he was taken sick. Our prayer is that he may soon be on his feet and among his people! C. A. S.

NEW HAMPSHIRE CONFERENCE

The New Hampshire Conference will this year give more than usual attention to the cause of the superannuates. At the last annual session three special agents, one for each Conference district, were appointed to undertake the raising of \$100,000 for the assistance of the Conference claimants. These agents will ask all pastors of the Conference to aid them in soliciting funds. The month of October has been fixed upon for presentation of the matter to Methodist congregations, and pastors will be asked to devote the service of a Sabbath morn-

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ing or evening to this cause, such service to be conducted by the preacher in charge or by one of the Conference agents. Put a bequest in your will for this most worthy cause. Interest your acquaintances who have means in the good work. If information is desired, address Rev. Roscoe Sanderson, Suncook, N. H.

Concord District

Franklin Falls.—This society was never more prosperous than now. Everything moves in this church because, as the people say, the minister is a "hustler." Children's Day was a great success. Large congregations were present both morning and evening. In the morning the pastor, Rev. E. C. E. Dorion, administered the sacrament of baptism to 17 children, and also received 17 children on probation. A very excellent concert was provided by the Sunday-school for the evening. The pastor is one of our busiest men, but finds time to look after his work in a first-class way.

Rumsey.—Rev. Wm. Magwood and family have met with a very cordial reception in their new field, and the work opens well. The people gave them a donation soon after they were settled in the parsonage. Extensive attention is being given to the work of Children's Day. The pastor preached the Memorial sermon before the G. A. R.

East Haverhill.—This heroic little band is wide awake to the best interests of the kingdom, and though church and parsonage both were consumed by fire last winter, they are at work building a new house of worship, and hope to have it ready for use before autumn. Rev. D. W. Downs is very highly appreciated as a preacher, but the people are disappointed that they cannot have him on the field all the time. They feel the need of a pastor to shepherd the flock. Harmony prevails and courage is good. By the will of the late Rev. Mollen Howard this society has come into possession of what was his home, for a parsonage. This will make a very nice and comfortable residence for the pastor and family. With diligent effort and tact this society ought to flourish. They purpose to dedicate the new church free from debt, and will then have a very desirable church and parsonage property.

West Thornton.—Rev. A. H. Reed, a student in Tilton Seminary, is supplying this church and has made a most excellent impression in the church and community. He has met with a royal reception. Large congregations attend the services, and the work opens well. At the first quarterly conference the pastor was overpaid to date. Such things speak well of a minister and also of the people. It is not strange he is delighted with his work.

West Campton and Ellsworth.—Reports all show good work done, with an increase at every point. From actual count the congregations have increased at least 15 per cent. over a year ago. Rev. A. H. Drury is much loved by his people, and harmony prevails.

Dover District

East Rochester.—Bethany Church has given a most cordial welcome to the new occupants of the parsonage, Rev. and Mrs. A. B. Rowell. The young people are particularly pleased with the appointment. The superintendent of the Sunday-school, Mr. S. B. Hayes, reports that there were present in the various classes, June 14, 108—the largest number known in the history of the school. The repairs on the church commenced by the previous pastor, Rev. M. T. Cilley, and completed by Mr. Rowell, make the church a very attractive house of worship. The cost has been about \$400. Good times are anticipated. Rev. O. W. Stuart, a local preacher of this quarterly conference, and a junior in Tilton Seminary, is at home for the summer vacation.

Rochester.—This is one of the most aggressive churches on the district, and tries to keep things up to date. The pastor is paid in full, and his traveling and moving expenses were cashed by the treasurer, Mr. John Young, before the elder

brought it up in the disciplinary questions of the first quarterly conference. Every interest of the church is prosperous. The ladies have expended \$200 on the parsonage since Conference. The president of the Epworth League, Mr. E. B. Young, reports a gain of 11 since Conference. The class-meetings are well-attended. Messrs. Hodgdon and Nutter, veteran class-leaders, keep up the interest in their classes to pentecostal heat. Rev. and Mrs. L. R. Danforth think that the lines have fallen to them in pleasant places, and the people are as pleased as the preacher and his wife. Mr. Danforth has made 212 calls this quarter. On June 21 he preached to the graduating class of the high school. Judge Wentworth, who is the recording steward of this church, has been making a record in the police court where he presides. Many of the voters for license supposed they could drink to intoxication with impunity under the new law. But Judge Wentworth has said to the thirsty contingent: "You wished for a license law; you have it; now you must abide by the whole of it; transgressors of the statute must expect impartial enforcement and penalties to the limit of the law." There is quaking among the dry bones.

West Hampstead is supplied by Rev. L. M. Fogg, who serves this station and *East Hampstead* and *Sandown*. Mr. Fogg is now on his fifth year, and is more popular on each of the three appointments than ever. He works like a hero. Each Sunday he preaches in the morning at West Hampstead, rides four miles to Sandown where he preaches the second time, pushes on four miles more to East Hampstead, where he preaches for the third time, returns to Sandown for a prayer-meeting, and gets back to West Hampstead for a fifth service at 7.30. Mrs. Fogg not only takes good care of her own four children, but finds time to conduct an Epworth League every Sunday afternoon, in addition to the work done in the parish. During her husband's pastorate she has visited every family on the calling list of the three charges. The West Hampstead society has recently been notified that by the will of the late Nelson Ordway \$1,000 have been left as a fund for supporting preaching in the Methodist Episcopal Church at West Hampstead.

Sandown.—Rev. W. P. Odell, D. D., of Calvary Church, New York city, has his summer residence here. Mrs. Odell and her mother, Mrs. French, are already in the old homestead of the French family for the season. The people of Sandown value very highly the sympathy and substantial assistance rendered by the Odells and Mrs. French. The quarterly conference that came together in a blinding storm to meet the elder is hopeful, and says that this is the best year of the five under the present pastor.

East Hampstead.—The place of worship at this place where Rev. L. M. Fogg preaches is a school-house. The little society is a brave band of believers who try to sustain worship and are encouraged by the interest of the Hannah Heath fund, which assists to the amount of \$15 a year. A mile and a half from the school-house is a union church, where Rev. R. S. Kinney, of North Danville, preaches once in four weeks in the afternoon.

Somersworth.—Rev. W. B. Hutchins and his wife are cordially welcomed back for their second year. All of last year's accounts are squared; a large number of calls have been made for this year; a larger number attend Sunday-school than for the previous year and a half; the primary department is growing; \$100 from the estate of the late Hannah E. Horne has been paid over to the treasurer of the Sunday-school; the Home Department is promising; the Ladies' Society, of which Mrs. H. B. L. Perkins is president, paid out \$140 last year and has \$229 now in the treasury; there is some talk of repairing the chapel on Hedding Camp-ground; and a spirit of hopefulness warms the hearts of those who love the Lord and carry the burdens of the church.

Hedding.—The Hedding Camp-meeting Association passed a crisis in its financial history on Thursday, June 18. On that day a plan providing for an embarrassing debt of \$5,700 was consummated. More than a year ago a subscription was started for liquidating the debt, on the condition that the entire sum should be covered. About \$1,500 was raised and paid, which has been in the hands of Judge Stephen D. Wentworth, who has been holding it in trust until some provision could be made for the

balance. A committee from the board of trustees, in consultation with Attorney General Eastman, formulated a plan for refunding the

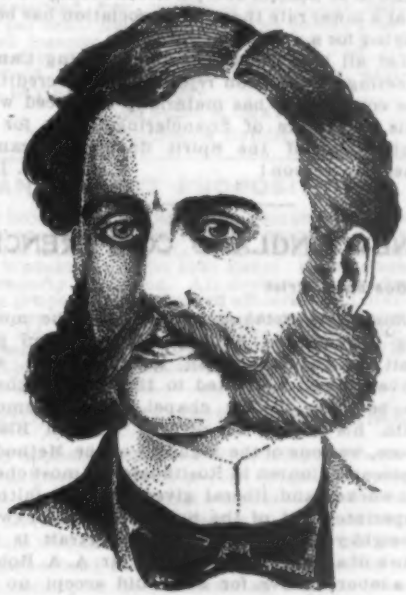
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the elixir of life. That he is able, with the aid of a mysterious compound known only to himself, produced as a result of the years he has spent in searching for this precious life-giving boon, to cure any and every disease that is known to the human body. There is no doubt of the doctor's earnestness in making his claim, and the remarkable cures that he is daily effecting seem to bear him out very strongly. His theory which he advances is one of reason and based on sound experience in a medical practice of many years. It costs nothing to try his remarkable "Elixir of Life," as he calls it, for he sends it free to anyone who is a sufferer, in sufficient quantities to convince of its ability to cure, so there is absolutely no risk to run. Some of the cures cited are very remarkable, and but for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by home doctors, have been restored to their families and friends in perfect health. Rheumatism, neuralgia, stomach, heart, liver, kidney, blood and skin diseases and bladder troubles disappear as by magic. Headaches, backaches, nervousness, fevers, consumption, coughs, colds, asthma, catarrh, bronchitis, and all affections of the throat, lungs, or any vital organs are easily overcome in a space of time that is simply marvelous.

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debt which should be practical for the Association and safe for creditors. The last Legislature of New Hampshire passed an enabling act, according to the provisions of the plan, authorizing the trustees to issue bonds up to \$10,000. June 18, at a special meeting, legally called, the Hedding Camp-meeting Association adopted the plan proposed, and authorized the trustees to carry out the provisions. The bonds to be floated will be paid in annual instalments not to exceed \$1,500 a year. Money for the sinking fund and interest is to be raised by assessments on the real estate of Hedding, which will be one per cent. on the value assessed by the town of Epping. As the law fixes the rate of assessment as well as the rate of liquidation, and forbids the use of the money so raised for any purpose other than those specified in the act, stability is given to the entire plan, while the property-owners are satisfied because the burden is distributed equally among all.

The action of the Association now renders the \$1,500 in the hands of Judge Wentworth, the treasurer of the Association, available for the first installment of the sinking fund, the sums paid in being credited to the donors as assessments paid. This is equitable to all concerned. After the payment of this, there will be left \$4,200 to be floated, and parties are ready to take it at a lower rate than the Association has been paying for a number of years.

Let all the friends of the Hedding Camp-meeting Association rejoice that the credit of the corporation has materially advanced with this wise piece of financiering. Now for an outpouring of the Spirit during the camp-meeting season! J. M. D.

NEW ENGLAND CONFERENCE

Boston District

Roslindale, Bethany Church.—At the morning service last Sunday a fine crayon portrait of the late John E. Blakemore was unveiled and presented to the Sunday-school, to be hung in the chapel. Mr. Blakemore, with his father, the revered William Blakemore, was one of the founders of the Methodist Episcopal Church in Roslindale—a most cheerful worker and liberal giver, and the faithful superintendent of the Sunday-school for twenty-eight years. The admirable portrait is the work of a member of Bethany, Mr. A. A. Robert—a labor of love, for he would accept no remuneration. The frame—heavy oak, with bronze and gold beading—was contributed by the scholars in the Sunday-school. After the presentation of the portrait, in fitting words, by the pastor Rev. G. F. Durgin, and the touching acceptance by Mr. Henry W. Bowen, superintendent of the school, Rev. Dr. Luther T. Townsend preached a most impressive sermon upon the certainty of death, from the text, 1 Kings 16:22: "So Tibni died and Omri reigned." In the evening the first annual graduating exercises of the Sunday-school were held, with a pleasing program, in which the senior, primary and kindergarten departments shared, followed by the presentation of diplomas, etc.

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Cambridge District

Somerville, Broadway.—Rev. and Mrs. Geo. H. Clarke entertained many of their friends at the parsonage in Somerville on June 26, the occasion being the celebration of the twenty-fifth anniversary of their marriage. Parishioners were present from many of their former parishes, and numerous friends had shown their regards by many handsome presents. The house was tastefully decorated, and, with the aid of their three children, Mr. Clarke and his wife made all who came welcome. Among the mementos was a loaf of wedding cake which had been baked for the wedding twenty five years ago.

Grace Church, Cambridge.—A largely-attended and enthusiastic reception was tendered the pastor, Rev. Oliver W. Hutchinson, last Wednesday evening, on the occasion of his return from a four months' sojourn in Egypt, the Holy Land, and the countries of Europe. The church was handsomely decorated with potted plants and ferns, an orchestra discoursed music, addresses were made by Presiding Elder Mansfield, Rev. Dr. Geo. Whitaker, Rev. Jesse Wagner, and Mr. Hutchinson, and the chairman, Mr. F. L. Hubbard. Mr. Robert S. Danskin read an appropriate original poem. Mr. Hutchinson reports a most delightful and profitable tour abroad.

Newton Upper Falls.—Rev. R. B. Miller, pastor of this church, is bereaved in the death of his aged father, who passed away from his home, Pleasantville, O., June 23, from the effects of paralysis. He had attained to the ripe age of 83 years, had been a lifelong member of the Methodist Episcopal Church, and for many years with his family annually attended the camp-meetings held at the celebrated grounds at Lancaster, Ohio. Dr. Miller was not able to attend the funeral services, owing to the fact that his little daughter is in the hospital undergoing an operation.

Maynard.—The Maynard News of June 26 contains the sermon preached before the graduating class of the Maynard high school by Rev. W. F. Lawford, from 1 Thess. 10:21: "Prove all things; hold fast that which is good."

Fitchburg.—This church gave a unique and profitable entertainment, June 9, by which it raised about two-thirds of the money needed for the winter's coal. It was an indoor garden party. The vestry was transformed into an artificial garden by a committee headed by Mrs. K. H. Page. Small trees, potted plants, laurel, etc., were used with charming effect. Never before had the vestry looked so pretty. A musical and literary program was given. Admission to the party was a matter of election. Each person gave as the spirit moved him, in an envelope previously given out for the occasion.

Waltham, Emmanuel-El.—The revival interest in this church is continuous. Recently 13 were received into the church by letter, 4 into full connection, and 8 on probation, by the pastor, Rev. J. W. Higgins.

Lowell, Worthen St.—The Wesley bicentennial was celebrated at this church, Sunday, June 21. Class-meetings were held at 9.30, and at 10.30 the pastor, Rev. J. F. Allen, preached an able sermon on "A Living Wesley in a Dying World." An outdoor meeting, which had been arranged for the afternoon, was omitted on account of the weather. At 5.30 an old-fashioned love-feast was held. In the evening the Centralville and Highlands churches united with Worthen St. in a "Wesley Inspiration Service," which consisted of Wesleyan hymns and a sermon by Rev. E. R. Thorndike, of Charlestown. In spite of the severe storm the attendance was good at the services, and their influence will certainly be of lasting benefit to Lowell Methodism.

Lynn District

Lynn, St. Paul's.—The pastor, Rev. Charles Tilton, and his wife celebrated the twentieth anniversary of their marriage by keeping "open house." The decorations were elaborate and unique. They were assisted in receiving by Rev. W. T. Perrin (by whom they were married) and Mrs. Perrin. The Cecelia Orchestra of Salem furnished music during the reception, and Mr. Robert Bruce, director of the St. Paul's Church choir, sang "The World and His Wife." The people of St. Paul's presented two \$20 gold coins, bearing dates of 1883 and 1903. A loaf of wedding cake furnished at the wedding twenty years ago was exhibited in a remarkable state of preservation. Miss S. Gertrude Mayo had the direction of this delightful and successful affair.

Sunday, June 14, was observed as "Flag Day." The exercises, under the direction of the able superintendent, Mr. A. F. Moody, were successfully carried out, and were of great interest; 489 members of the school were present. This school has a large, up-to-date library, to which new books are being added. During the past week this library was enriched by the addition of forty new books. On Sunday evening the service was in the nature of a memorial to Rev. W. T. Worth, who was pastor there for four years.

Lynn, Maple St.—Sunday morning, June 14, the pastor, Dr. Frederick Woods, preached an interesting children's sermon. He called it the "Arrow Sermon," it being a pleasing and instructive lesson from the story of David and Jonathan. The arrows were: "What you

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FRANCIS CASEY, St. Louis, Mo.

think, what you say, and what you do." Two were baptized and received on probation. The church was appropriately and attractively decorated.

Lynn, Lakeside.—Children's Day was beautifully observed by the Sunday-school on Sunday evening. The pastor preached a sermon Sunday morning which has occasioned many favorable comments. The Junior League celebrated the 126th anniversary of "Old Glory" by a flag demonstration on Sunday afternoon.

Lynn, South St.—Children's Day was observed with an able sermon in the morning by the pastor, Rev. C. W. Blackett, and a concert in the evening by the Sunday-school. This school is in a prosperous condition, and the whole church is doing aggressive work.

Lynn, First Church.—Children's Day was observed at both the morning and evening services. In the morning there was a processional, in which a large choir of children was a special feature. The pastor, Rev. R. L. Greene, D. D., preached an illustrated children's sermon on "The Great Magnet," and also baptized many children. In the evening there were Children's Day exercises under the direction of the superintendent, Mr. O. R. Howe, and the chorister, Mr. J. E. Aborn. The platform was elaborately decorated with blossoming plants, ferns and palms, while the most beautiful decorations were the children themselves.

Danvers.—The Salem Circuit Epworth League recently gave a reception to the new pastors on the circuit. The pastors received in the church parlors, which were handsomely decorated for the occasion. An interesting entertainment was given, and refreshments were served. On Memorial Sunday the pastor, Rev. G. E. Sanderson, preached an inspiring sermon before Ward Post, G. A. R., and kindred organizations. The church was beautifully decorated and the music was of a high order.

Malden, Faulkner Church.—Children's Day was observed, June 14. The pastor, Rev. F. W. Collier, preached an appropriate sermon in the morning and baptized 11 children. At the Sunday-school session 15 were graduated from the primary into the intermediate department, and 16 from the kindergarten into the primary. Some time ago the superintendent, M. A. C. Prior, instituted a contest and canvass for new scholars. This resulted in 107 new scholars for the main school, 94 for the Home Department, and 53 for the Cradle Roll department, making a total of 254 additions and an enrolled membership in the school of over 500.

Springfield District

Springfield Preachers' Meeting.—The theme for the Preachers' Meeting, June 22, was, "The Minister's Vacation," and the essayist was Rev. James Sutherland. The next session of the meeting will be held in Trinity Church on Sept. 14.

Easthampton.—Easthampton Methodism has not had a stronger hold upon the community for years than it has at present. At the close of the first quarterly conference the Shattuck Club gave the presiding elder a reception. Rev. W. I. Shattuck assisted the elder in receiving, and the people were present in large numbers to welcome Rev. W. G. Richardson. The elder spoke very happily of his first meeting with the society, and gave a strong word concerning men's clubs, relating some experiences he has had with similar organizations with which he has been connected.

Northampton.—The "Wide Awake" class, of which Mr. Loren W. Gould is teacher, gave a delightful reception and supper to the Shattuck Club of Easthampton on Wednesday evening, June 10. About fifty young men sat down together, and after the feast they toasted one another royally.

Florence.—The work is going very pleasantly on this charge. Rev. H. G. Buckingham, the

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A tonic palmetto medicine that relieves immediately, and absolutely cures every case of indigestion, flatulency, constipation, and catarrh of the mucous membranes, to stay cured. Drake's Palmetto Wine is a specific for kidney and liver congestion and inflammation of bladder. The Drake Formula Co., Lake and Dearborn Sts., Chicago, Ill., will send one trial bottle of Drake's Palmetto Wine, free and prepaid, to every reader of ZION'S HERALD who needs such a medicine and desires to test it. Simply send your name and address by letter or postal card.

pastor, has just completed a series of five sermons on the "Apostles' Creed." F. M. E.

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CHURCH REGISTER

HERALD CALENDAR

| | |
|---|-----------------|
| Lewiston Dist. Ep. League Convention, at South Paris, | July 8-9 |
| Yarmouth Camp-meeting, | July 30-Aug. 10 |
| Richmond, Me., Camp-meeting, | Aug. 7-17 |
| Littleton Camp-meeting, | Aug. 8-23 |
| Martha's Vineyard Camp-meeting, | Aug. 16-23 |
| Bunker Hill Camp-meeting, | Aug. 16-23 |
| Annual Convention of Norwich Dist. Ep. League at Willimantic Camp-ground, | Aug. 17 |
| Weirs Camp-meeting, Weirs, N. H., | Aug. 17-22 |
| Willimantic Camp-meeting, | Aug. 17-25 |
| Sterling Ep. League Assembly, | Aug. 19-22 |
| Ithiel Falls Camp meeting, Johnson, Vt., | Aug. 21-31 |
| Sterling Camp-meeting, | Aug. 24-29 |
| Foxcroft Camp-meeting, | Aug. 24-30 |
| Laurel Park Camp-meeting, | Aug. 24-30 |
| Empire Grove Camp-meeting at East Poland, Me., | Aug. 24-31 |
| Sheldon Camp-meeting, Vt., | Aug. 24-31 |

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BARRON—CROWELL—In West Quincy Methodist Episcopal Church, June 24, by Rev. E. W. Virgin, of Dedham, assisted by Rev. W. A. Mayo, Charles Barron and Lotta Belle Crowell, both of West Quincy.

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CHANGE OF PLACE.—On account of sickness in the family of Rev. C. A. Brooks, it has become necessary to change the place of the Lewiston District Epworth League Convention from Yarmouthville, Me., to South Paris, Me. Tickets will be sold over the Grand Trunk R. R. from Berlin, N. H., and Portland, Me., and way stations, to South Paris and return, one fare for the round trip. Maine Central R. R. from Richmond, Bath, Conway, N. H., and way stations, to Yarmouth Junction and return for 1½ cents per mile, where tickets can be bought over the Grand Trunk to South Paris and return. The date of the convention has not been changed. It is July 8-9.

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Third Quarter Lesson II

SUNDAY, JULY 12, 1903.

1 SAMUEL 10:17-27.

SAUL CHOSEN KING

I Preliminary

1. GOLDEN TEXT: *The Lord is our King; he will save us.*—Isa. 33:22.
2. DATE: Uncertain; B. C. 1075, or B. C. 1037.
3. PLACE: Mizpah, a few miles north of Jerusalem.
4. HOME READINGS: Monday—1 Sam. 9:25 to 10:8. Tuesday—1 Sam. 10:17-27. Wednesday—Rom. 13:1-8. Thursday—Jer. 22:1-9. Friday—Psa. 21. Saturday—Psa. 93. Sunday—Psa. 24.

II Introductory

Already the king whom God, yielding to the popular demand, had chosen as best fitted to secure the suffrages of the people, had been notified of his selection and had been privately anointed by Samuel. "The ancient liberties of the nation, however, demanded a public sanction of that which had been done in private;" and the congregation of Israel was, therefore, convened by Samuel at Mizpah. Here the people were again solemnly reminded of their ingratitude in rejecting their Almighty Deliverer and Leader, but were bidden to present themselves by tribes and thousands that the lot might be cast. The tribe of Benjamin, the family of Matri, and Saul the son of Kish were successively taken; but when the choice reached the individual, he was not to be found. Knowing well what the result would be, Saul, in a fit of modesty or humility, had concealed himself among the baggage; nor was his hiding-place discovered until revealed in reply to a direct application to Jehovah. When he was finally brought before the people, his gigantic stature and noble bearing—"realizing the idea of a king of men as conceived of in antiquity"—at once impressed them. And when Samuel bade them look upon him as "the chosen of the Lord," the air was rent for the first time in Israel with the enthusiastic shout: "God save the king!" The principles of the kingdom were then expounded by Samuel and recorded in a book; after which the people were dismissed, and Saul, attended by a valiant escort, "whose hearts the Lord had touched," went back to Gibeath and to his former avocations. There were a few dissentients from the popular verdict, who murmured their disaffection and withheld the customary presents; but "Saul held his peace."

III Expository

17, 18. Samuel called the people together.—The "congregation of Israel," including all Israelites of twenty years old and upwards. Samuel had already selected Saul and secretly anointed him as king, by God's command; this private selection is now to be publicly ratified. Unto the Lord—whose altar was at Mizpah, and who was expected to direct and sanction the proceedings. Mizpah (R. V., "Mizpah")—where the people had solemnly repented and renounced their idolatry, and where the Philistines had been signally defeated. Thus saith the Lord.—Even while complying with their demand, Jehovah does not fail to remind them of its ingratitude. They had never escaped from Egyptian

bondage, never had acquired the promised land, but for Him.

Saul was sent one day after his father's valuable drove of asses, which had strayed away. After three days' search, arriving at Ramah, he besought the help of Samuel the prophet. Obeying a God-sent dream, Samuel entertained the young man royally over night, and in the morning poured upon his head the sacred oil and kissed him, thus setting him apart for his kingly destiny. To this day, when a king of England is crowned, he receives anointing from the Archbishop of Canterbury and the kiss of allegiance from his chief nobles. On Saul's way home from this mysterious ceremony he was met by one of the companies of prophets which Samuel had organized. They were preceded by music and were chanting hymns. Saul, suddenly seized with a divine fervor, added himself to their number, and joined in their religious exercises. "Is Saul also among the prophets?" asked the amazed and skeptical neighbors; and the saying passed into a proverb which remains to this day. However, as to the anointing for the kingship, Saul kept absolute silence (Peloubet).

19. Rejected your God.—This was not Samuel's judgment of their course, but the charge brought by God himself. They were tired of an invisible supremacy destitute of outside show, and raising up deliverers only as emergency might require. They could not recognize how lofty was their privilege in having for their sovereign the infinite, omnipotent Jehovah. They turned from Him to a man as weak and selfish and short-sighted as themselves. Present yourselves—consummate your act of rejection. The elders had asked for a king, and Samuel under Divine guidance had found one. It is to be noted that it was not a popular election; the elders did not ask for that. Tribes, thousands.—In addition to the tribal and family divisions Moses had instituted that of thousands, hundreds, fifties, and tens. The "thousands," however, appear to have corresponded with that of the "families," and the two words are used synonymously.

The real nature of their course was held up squarely before them. The theocratic element accounts for many things in Hebrew institutions and Old Testament history. For instance, it explains the severity with which idolatry was punished. It was not only sin, but a treason. Amalek was not more truly the king of Moab, Pharaoh was not more exclusively king of Egypt, than Jehovah was king of Israel. And the Israelite who bowed the knee to Bel or Moloch, who adored the golden calf or Apis, not only committed a gross and disgraceful sin, but a capital offence, and for revolting against his Liege, his Lord, and Sovereign, he was liable to be cut off from among his people. And though there were good reasons, over and above, why such outrages as the golden calf should be visited by signal retribution, it must not be forgotten as an important element that the thousands who were cut down on that occasion were mutineers against their Captain—rebels caught red-handed in revolt against their King (Hamilton).

20. Caused all the tribes to come near (R. V., "brought all the tribes near").—The method of procedure was probably the same as that by which Achan had been detected. The lots were sometimes drawn from a vessel (Num. 33:54), or were determined by throwing tablets (Josh. 18:6, 8; Prov. 16:33; Jonah 1:7). The tribe of Benjamin—a warlike tribe, but one which had been almost exterminated in the slaughter recorded in Judges 20. It was "the smallest of the tribes."

21. The family of Matri (R. V., "of the Matrites")—"not mentioned among the families of Benjamin in Num. 26:38-41, but probably a new family that arose in Benjamin after the tribal war" (Steele). Saul the son of Kish.—It required some time, probably, to get down to the choice of the individual, through the many divisions of tribe, family, house, etc.; but as this is un-

important, it is omitted. He could not be found.—Saul's course in hiding himself was perfectly consistent and natural. When informed by Samuel of his selection for the high office, he had demurred because he belonged to the smallest of the tribes, and his family was the least of all the families of that tribe. And when now the lot was being cast, his self-consciousness would naturally render him embarrassed and lead him to retire. Further, he must have known that the request for a king was opposed to God's will, and also that whoever was selected would be a mark for envy and jealousy.

22. They enquired of (R. V., "asked of") the Lord further—either through Samuel, or through the Urim and Thummim in the breastplate of the ephod of the high priest. If the man should yet come thither (R. V., "Is there yet a man to come hither?").—The meaning is, Has the man (Saul) come to Mizpah, or has he remained away? Hath hid himself among the stuff—among the utensils or baggage of the assembled people. "So little fond was he now of that power which yet, when he was in possession of, he could not without the utmost indignation think of parting with" (M. Henry).

23. Ran and fetched him—drew him forth from his place of concealment—an act that would make him all the more conspicuous. Higher... from his shoulders and upward.—His extraordinary stature and evident bodily prowess immediately and favorably impressed the people. "The prevalence of this feeling of regard for personal bulk and stature is seen in the sculptures of ancient Egypt, Assyria and Persia, and even in the modern paintings of the last-named nation, in which the sovereign is invested with gigantic proportions in comparison with the persons around him. Ajax in Homer and Turnus in Virgil are distinguished for their colossal stature."

To this physical excellence, characteristic of his tribe, he added no small share of its ungovernable temper, which opposition and disappointment aggravated to madness, the common fate of despots, as we see in Cambyzes, Caligula, and Paul of Russia. He was the creature of impulse; often kindly, as in his love for David and Jonathan; often noble, as in his patriotic zeal for God; but always wanting the control of steady principle (Smith).

24. See ye him whom the Lord hath

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chosen. — Even in this choice on the part of God attention was paid rather to what the people wanted than to what was best for them. They evidently wanted a kingly man to rule them — one who would fill the eye of the nation — and they had treated as secondary all other considerations. God therefore gave them their desire. The Divine standard differed from that of the Israelites, as Samuel found out later when God bade him to "look not on his countenance or the height of his stature; for man looketh on the outward appearance, but Jehovah looketh on the heart" (1 Sam. 16: 7). God save the king! — or "Live the king!" — the French *Vive le roi*, the popular acknowledgment of royalty.

25. Samuel told the people the manner of the kingdom — explained the principles of the new government, as already laid down in the Mosaic law (Deut. 17: 14-20). The Cambridge Bible defines "the manner of the kingdom" as a charter establishing and defining the position of the king in relation to Jehovah and to the people. It must be distinguished from "the manner of the king," in 8: 11, 22, which describes the arbitrary exactions of an Oriental despot. Wrote it in a book. — Samuel here obeyed the prescribed requirement, contained in Deut. 17: 18. Laid it up before the Lord — in some sacred depository, either the ark or the tabernacle. Sent all the people away. — Nothing further was to be done at present. Saul's formal inauguration as king occurred later at Gilgal, after his victory over Nahash (chap. 11), in which he demonstrated his fitness for leadership. Meanwhile Samuel exercised judicial prerogatives.

26, 27. Saul also went home (R. V., "to his house"). — There was nothing for him to do in this transitional period but to wait the course of events. Very sensibly, he returned to his former humble avocations at his home. Gibeah — a hill, four miles north of Jerusalem. Went with him a band of men (R. V., "went with him the host") — literally, "the valiant men;" a loyal escort. Whose hearts God had touched — who had been inspired with a patriotic devotion to the king so evidently chosen of God. But the children of Belial (R. V., "but certain sons of Belial"). — "The use of the capital B in Belial is misleading. The word simply means worthlessness, and the whole expression may be rendered, "certain worthless fellows." "According to the Hebrew idiom a 'son' or a 'daughter' of 'worthlessness' signifies a worthless man or woman, and, with a positively bad sense, a lawless, ungodly, wicked person. Belial is used by Paul (2 Cor. 6: 15) as the name of Satan, the personification of all lawlessness and worthlessness" (Cambridge Bible). Brought him no presents — withheld the customary *minchah* or token of allegiance. He held his peace. — He was not indifferent to this omission, but he wisely took no notice of it.

IV Inferential

1. Divine favors are easily forgotten unless kept fresh by frequent reminders.
2. To none are we so ungrateful as we are to God.
3. God does not entirely give up the control of our lives when we reject His holy rule.
4. Humility is a lovely grace, but we

must guard lest we make it a refuge from imposed responsibilities.

5. Conspicuous stature of body should provoke its possessor to seek a corresponding stature of mind and of soul. Tall as Saul was, Samuel towered immensely above him in all the qualities which constitute true greatness.

6. The popular verdict is rarely unanimous.

7. There is wisdom sometimes in voluntary deafness.

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Editorial

Continued from page 805

in the art, and have cost a vast amount of reading, research, and critical preparation. Those who saturate their minds with them will be equipped for all time to do more intelligent and better work for our church and for humanity.

Methodists, especially in New England, heartily appreciate the generous treatment which the celebration of the Wesley Bicentenary has received from the daily press of this city.

Bishop Fowler's "geology of character" incident, in his very remarkable address, is characteristic, and was wonderfully impressive, as indeed was the entire production. Few men in this country have the sweep of oratory in thought and delivery possessed by Bishop Fowler.

Editor Gilder's poem is an interpretation of Wesley so sympathetic, as well as deft and discriminating, that it will be read with an inspiring and tender responsiveness. The reference to his own father—a most faithful and loyal itinerant—is especially touching. That great poem will live with the best utterances of this anniversary hour.

One unmistakable fact is apparent in the study of the Wesley Bicentennial addresses, and that is that those who have discovered the real Wesley have found him in his Journal. This leads us to exhort our readers to own that remarkable volume, "The Heart of John Wesley's Journal." The editor has it at hand in his library, not to read in course, but to pick up for a few moments' perusal. It becomes as fascinating as a novel, and one never wearies of re-reading it. Each return to it is like the enjoyment of the companionship of a dear friend. But, most and best of all, Wesley thus comes to be a companion understood, admired, revered, loved.

That was a noteworthy victory, in which we most heartily share, when the quiet but generous and determined women of the Woman's Home Missionary Society of the New England Conference, at their meeting in Lynn, last week, burned the last mortgage of \$6,000 on their fine Medical Mission property in this city. When it is recalled that it is only three years since these women assumed this burden—the land and building costing \$28,500—it seems almost a miracle that such a sum should be wholly paid in so short a time. A well-known minister of the New England Conference—whose name we dare not mention, even though he is a long distance away from home at this time—gave a thousand dollars at the very beginning of the enterprise as his endorsement of the beneficent work of this Society in the North End of Boston, and of the need of a Medical Mission building.

Grand indeed as are all the addresses on Wesley, it remained for Professor C. T. Winchester to pierce the husks of traditional and conventional notions and ideas to the kernel and reveal to us the real Wesley—a task he has accomplished with a most charming frankness and loyalty to facts; and yet he leaves us our founder in his colossal proportions and uniqueness. We are happy to announce that as the result of this special study of Wesley, Prof. Winchester has prepared two papers for the *Century*, the first of which appears in the July number. His notable address which we publish in this issue is entirely distinct from the *Century* contributions. The lat-

ter constitute a brief but characteristic biography of Wesley.

Mr. John A. Patten, of Chattanooga, Tenn., sends us the fine program of the Union Wesley Bicentennial services held in the City Auditorium, Chattanooga, June 19. The principal addresses were made by Bishop Charles B. Galloway, of the Methodist Episcopal Church, South, upon "The Providence of God in John Wesley," and by Bishop Daniel A. Goodsell upon "John Wesley—his Doctrinal and Ecclesiastical Growth." Governor James B. Frazier presided.

That wide-awake and earnest paper, the *Indian Witness*, which is always a pleasant visitor, has this to say in a recent number of the outlook for Wesley celebrations in India: "In the United States the bicentenary of the birth of John Wesley was celebrated in advance in the month of February, in New York, to suit special circumstances; but the general observance of the important occasion will come later. The month of June is not the most convenient month in India for religious celebrations of any kind, yet there may be some places where it is as suitable as any other time. No doubt Sunday, June 28, will be utilized by many churches to call attention to the beneficent life of the extraordinary man whose unparalleled labors have resulted in world-wide blessing. Perhaps some churches will plan for a week-day meeting with appropriate exercises. Others will prefer to postpone the celebration until a more favorable season later in the year. But no Methodist Church should allow the occasion to pass without improving it in some practical, helpful way."

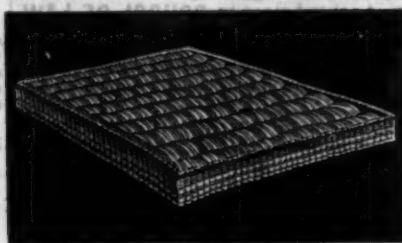
It would be interesting to know what Wesley's bill for postage was. He wrote an enormous number of letters. Thousands upon thousands are still extant, and great numbers must have perished. Postage in those days was high, a letter often costing ten pence; although, to be sure, prepayment was not obligatory. Only a very small proportion of John's letters were franked by peers or members of Parliament. Charles, who was much keener in money matters and more worldly wise, obtained a great many franks. Some of his letters, particularly those relating to his matrimonial difficulties, have brought a pretty high price in late years. But nearly everything he wrote has value, for he

had a peculiarly clear, compact, incisive style. There is rarely anything superfluous in what he penned. His mind worked with great directness, and he used straight, strong, Anglo-Saxon terms which seldom leave his readers in doubt as to his meaning. His handwriting, also, is beautiful and very legible.

The *Methodist Recorder* for June 11 (44 pages) is a splendid number, devoted wholly to the bicentenary of Wesley's birth and containing a large variety of important articles. Among them we note one by the editor on the "Birth and Early Life;" by Dr. Watkinson on "The Calibre of Wesley," in which he very successfully controverts Henry Drummond's assertion that Wesley was "a man of ordinary gifts;" by John Telford on "Some of Wesley's Great Sayings." Other topics discussed are: "Wesley's Many Discouragements," "Wesley's Birthdays," "Wesley as an Aphorist," "Wesley as a Musician," "Wesley's Hymn-books," and "Wesley's Place in History." The last named is mainly a review of John Richard Green's tribute, in which he says that the Methodists themselves were the least result of the Methodist revival, and goes on to point out the far-reaching consequences of the movement to the entire English nation and the whole world.

At a notable Wesley celebration held last week at the First Methodist Episcopal Church, Chicago, Bishop McCabe read an address on John Wesley, but became so warmed up with his subject that he dropped his notes and uttered a burning exhortation to his hearers to go back to the old way of "calling people to the altar and wrestling with their spirits." "Wesley," he said, "was a believer in instantaneous conversion. What do you suppose he would have thought of the card system of conversion?" "The same sort of preaching and praying that John Wesley did," declared the Bishop, "it practiced now, would bring the same results again and again. Wesley was an orator, but back of that he had logic. Oratory is pleasant to hear, but when the salvation of the soul is involved, what we want is logic which like the fire conquers everything; and no evangelist can succeed without this. In this respect Moody was a worthy follower of Wesley." The church today needs more of the "passion for immediateness" which characterized John Wesley's work. Bishop McCabe urged his hearers to obtain more of this passion, and to renounce the modern dilatory tactics which are weakly employed by too many churches of Christ in all denominations.

SANITARY SLEEP



We talk of sanitary plumbing nowadays, but twenty-five years ago we heard little about it. Yet it was equally important then, and men paid dearly for their neglect of it.

Twenty-five years hence we shall have a universal demand for Sanitary Bedding. How much you are losing today by not having it can only be realized by a visit to our Sanitary Bedding workrooms, open to all visitors from 8 to 5 o'clock daily. You will be well repaid for attending by what you will learn of Live Hair, Feathers, and the interesting features of mattress work, all of which are illustrated in a dozen ways.

If you are interested in sleep, you will be keenly entertained by this exhibition.

Paine Furniture Co.

MANUFACTURERS OF BEDDING AND FURNITURE
48 CANAL ST., BOSTON